frontispiece & 5 plates

(2)

THE *Italian* CONVERT:

News from *Italy* of a Second

MOSES:

OR THE

LIFE

OF

GALEACIUS CARACCIOLUS

the Noble Marquess of *Vico*.

by Phiesh Balbani

Containing the Story of his admirable Conversion from Popery, and forsaking of a rich Marquesdom for the Gospel's sake.

Illustrated with several Figures.

Written first in *Italian*, thence translated into Latin by reverend *BEZA*; and for the benefit of our People, put into English; and now published by *W. C.* WILLIAM CRASHAW

PSALM 112.

The Just shall be had in everlasting remembrance.
In memoria sempiterna Justus.

This ed not recorded in Wing see

B543

London, Printed for *Abel Roper* at the *Bell* over against the *Middle Temple-Gate*, near *Temple-Bar*, 1689.

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The Juſt ſhall be had in everlaſting remembrance.
In memoria ſempiterna Juſtus.

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London, Printed for *Abel Roper* at the *Bell* over againſt the *Middle Temple-Gate*, near *Temple-Bar*, 1689.

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TO THE

Chriſtian and Courteous

READER.

GOOD *Reader, conceive I pray thee, that this Tranſlation being made divers years ago, and communicated to my private Friends, I thought to have ſuppreſſed it from ſpreading further; but being preſſed by importunity, and urged with unavoidable reaſons, I have now yielded to let it paſs in public; the rather conſidering, that at this day almoſt every hour yields a new Book, yet many Ages afford ſcarce one Example like to this. I have divided it into Chapters for thy better eaſe in reading and remembring: And ſeeing I find in other Authors often mention of this Noble Marqueſs, and his heroi-*

cal fact: I have therefore not tied my ſelf preciſely to the words of the Latin Story, but keeping the ſenſe and ſcope, have ſometime enlarged my ſelf as the circumſtance ſeemed to require, or as I had warrant and direction from other Stories. Read it with an holy and humble Heart, and Prayer to God, and account me thy Debtor, if thou think not thy labour well beſtowed. And when thou findeſt a Bleſſing, and reapeſt ſpiritual comfort hereby, then vouchſafe to remember me in thy Prayers.

Thy Brother in Chriſt,

W. C.

OF

OF THE Lineage, Birth, and Infancy OF *GALEACIUS CARACCIOLUS*, the Noble Marqueſs of *Vico.*

CHAPTER I.

My purpoſe is to comuit to writing, the Life of Galeacius Caracciolus ; *as being a rare Example of a moſt ſtrange and ſeldom ſeen Conſtancy, in the Defence of Godlineſs and true Chriſtian Religion.*

HE was born at *Naples*, a renowned City in *Italy*, in the month of *January*, in the year of Chriſt 1517. [*The very year when* Luther *began to preach the Goſpel.*] His Fathers name was *Calantonius*, who was deſcended of the Ancient and Noble Houſe of the *Caracciolies* in the County of *Capua.* This *Calantonius*, even in his youth, was not only well reſpected, but highly eſteemed, and a familiar Friend of that noble Prince of *Orange*, who after the taking and ſacking of *Rome*, was placed in the room of the Duke of *Bourbon*; yea, his faithfulneſs and induſtry was ſo well approved to the Prince (as oftentimes afore, ſo eſpecially) at the ſiege of *Naples*, what time it was aſſaulted by *Lotrechius*, as that afterward,

terward, when the Emperor *Charles* the Fifth of that name, (who then was at *Rome* to receive the Imperial Crown, and other Ornaments of the Empire) did appoint the ſaid Prince with certain Forces to go and beſiege the City of *Florence*, he thought it needful to take the ſaid *Calantonius* with him, for his Wiſdom and grave Counſel. From whence, when that Service was ended, he being ſent to *Cæſar* himſelf, he did ſo wiſely demean himſelf in all his Affairs, and did ſo ſufficiently ſatisfie the Emperour in all things, that he made good in every point, that worthy teſtimony which the Prince had given of him, whereupon he, being at that time moſt honourably entertained of the Emperor himſelf, was by him not only advanced to the ſtate and title of a Marqueſs, but alſo equally joyned in commiſſion with the Viceroy of *Naples*, (for his wiſdom and experience in all kind of Affairs) to be aſſiſtant unto him, and fellow with him in ſwaying the Scepter of that Kingdom. In which office and function he ſo carried himſelf, as he won the good will of both ſmall and great, as well of the Nobles, as of the Commonalty; yea, inſomuch as he was deeply inveſted in the favour of the Emperor *Charles*, and King *Philip* his Son. And ſo he continued in this Dignity till the laſt day of his Life, which was in the month of *February*, in the year 1562. he being himſelf more than threeſcore and ten years of Age.

Such a Father, and no worſe had this *Galeacius*. As for his Mother, ſhe was deſcended of the Noble Family of the *Caraffi*; and her own Brother was afterward Pope of *Rome*, [*that is Pope* Paul *the* 4th.] Which I affirm, not to that end, as though this in it ſelf was any true praiſe or honour to *Galeacius*, but that his love to true Religion, and his conſtancy in defence thereof ([illegible] ſuch mighty ones)

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ones) may appear the more admirable to all that hear it, as it hereby did to all that knew him: Of which his love to true Religion, we ſhall ſpeak more anon.

Galeacius being twenty years old, and the only Son of his Mother, who was now deceaſed; his Father *Calantonius* being deſirous to continue his name, to preſerve his Houſe and Poſterity, and to maintain his eſtate and patrimony, whoſe lands amounted to the ſum of five thouſand pounds a year, and upward, did there provide him a Wife, a Virgin of noble Birth, called *Victoria*, Daughter to the Duke of *Nuceria*, one of the principal Peers of *Italy*, with whom he had in name of portion or dowry ſix thouſand five hundred pounds. He lived with his Wife *Victoria* in the year 1551. at which time he forſook houſe, family, and country for Religion's ſake; and in that time he had by his Wife ſix Children, (four Sons, and two Daughters.) His eldeſt Son died at *Panorma*, in the year 1577. leaving behind him one Son, and one Daughter; the Son obtaining by inheritance the Marqueſdom of *Vicum*, (amongſt divers other things) married a Wife of noble birth afore his Grandfather *Galeacius* died; by whom, as I hear, he hath two Children, to whom this *Galeacius* is great Grandfather.

Now all theſe particulars do I thus ſet down to this end, that the perſeverance of ſo great a man may appear the better by all theſe circumſtances, which is no leſs than a moſt glorious victory over ſo many temptations.

CHAP. II.

Of his Preferment at Court, and the first occaſion of his Converſion.

The Marqueſs *Calantonius* ſeeing ſo good hope of the continuance of his houſe and poſterity, deſiring not to preſerve only, but to increaſe and augment the dignity of his Houſe, purpoſed therefore that his Son *Galeacius* ſhould ſeek further honour, and follow the Court. Wherefore making offer of him to the Emperor *Charles*, he was moſt kindly entertained into the Emperors houſe and ſervice, and ſoon after was made the Emperor's Gentleman ſewer. In which place and office within ſhort time, he both won the favour of the Nobility, and the reſt of the Court, and grew to be of ſpecial account even with the Emperor himſelf: for all mens opinion and judgment of him was, that there was not one of many to be compared with him, for innocency of life, elegancy of manners, found judgment, and knowledg of many things. Thus *Galeacius* was in all mens opinions in the high way to all honour and eſtimation; for the Prince whom he ſerved was moſt mighty, and the Monarch of the biggeſt part of the Chriſtian World. But all this was little; for God, the King of Kings, of his ſingular mercy and grace did purpoſe to call him to far greater dignity, and to more certain and durable riches. And as this ſo great and rare a work did the Lord bring to paſs, by ſtrange and ſpecial means. So it was that in thoſe days a certain *Spaniard*, a Noble-man, did ſojourn at *Naples*, who had to Name *Johannes Waldeſius*; this Gentleman being come to ſome knowledg of the truth of the Goſpel, and eſpecially of the Doctrine of Juſtification

tion, uſed oft to confer with, and to inſtruct divers other Noblemen, his companions and familiars, in points of Religion, confuting the falſe Opinion of our own inherent Juſtification, and of the merits of good works, and ſo conſequently detecting the vanity of many Popiſh points, and the fondneſs of their ſuperſtitions; by which means he ſo prevailed, or rather the Lord by him, that divers of theſe noble Gentlemen began to creep out of Popiſh darkneſs, and to perceive ſome light of the truth: Amongſt theſe was there one *Johannes Franciſcus Cæſarta*, a noble Gentleman and Kinſman to this our *Galeacius*.

Of this Gentleman firſt of all did *Galeacius* hear divers things in conference, which ſeemed to him much contrary to the courſe of the vain world; yea, much to croſs even his age and eſtate, and courſe of Life; as namely, of the true means of our Juſtification, of the excelleney and power of Gods Word, of the vanity of the moſt of Popiſh ſuperſtitions, *&c.* For *Galeacius* eſteemed and uſed this Gentleman as his familiar Friend, both being near of his Bloud, and eſpecially for that he was a Gentleman of very good parts. Now altho the ſpeeches of this Gentleman did not at the firſt ſo far prevail with him, as to make him forſake the Vanities of this Life; notwithſtanding it was not altogether in vain: for that God which hath ordained him to be a ſpecial Inſtrument of his Glory, would not ſuffer ſo good Seed to Periſh, though it ſeemed for a time to be caſt even among thorns: neither will it be beſide the purpoſe to ſet down particularly the means which it pleaſed God to uſe for the working of this ſtrange converſion: amongſt which this was one.

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CHAP. III.

Of the means of his further Sanctification.

AT that time *Peter Martyr Vermilius*, a *Florentine*, was a public Preacher and Reader at *Naples*. This man was a Canon regular (as they call them) a man ſince then of great name for his ſingular knowledg in Chriſtian Religion, his godly manners and behaviour, and for his ſweet and copious teaching; for he afterwards caſting away his Monks Cowle, and renouncing the ſuperſtitions of Popery, he ſhone ſo brightly in Gods Church, that he diſperſed and ſtrangely drove away the darkneſs and miſt of Popery. *Galeacius* was once content at *Cæſarta* his motion to be drawn to hear *Peter Martyr*'s Sermon; yet not ſo much for any deſire he had to learn, as moved and tickled with a curious humour to hear ſo famous a man as then *Martyr* was accounted At that time *Peter Martyr* was in hand with *Paul*'s firſt Epiſtle to the *Corinthians*, and as he was ſhewing the weakneſs and deceitfulneſs of the judgment of man's reaſon in ſpiritual things, as likewiſe the power and efficacy of the word of God in thoſe men in whom the Lord worketh by his Spirit; amongſt other things, he uſed this Simile or Compariſon: If a man walking in a large place, ſee afar off men and women dancing together, and hear no ſound of Inſtrument, he will judg them mad, or at leaſt fooliſh; but if he come nearer them, and perceive their order, and hear their Muſic, and mark their meaſures and their courſes, he will then be of another mind, and not only take delight in ſeeing them, but feel a deſire in himſelf to bear them company, and dance with them. Even the ſame (ſaid *Martyr*) betides many men, who when.

when they behold in others a ſudden great change of their looks, apparel, behaviour, and whole courſe of life, at the firſt ſight they impute it to melancholy, or ſome other fooliſh humour; but if they look more narrowly into the matter, and begin to hear and perceive the harmony and ſweet conſent of Gods Spirit, and his word in them; (by the joynt power of which two, this change was made and wrought, which afore they accounted folly) then they change their opinion of them, and firſt of all begin to like them, and that change in them, and afterward feel in themſelves a motion and deſire to imitate them, and to be of the number ſuch men, who forſaking the world and its vanities, do think that they ought to reform their lives by the rule of the Goſpel, that ſo they may come to true and ſound holineſs. This compariſon by the grace of Gods Spirit wrought ſo wonderfully with *Galeacius* (as himſelf hath often told his Friends) that from that hour he reſolv'd with himſelf, more carefully to reſtrain his affections from following the world and his pleaſure, as before they did, and to ſet his mind about ſeeking out the true Religion, and the way to true happineſs.

[*See how the firſt ſtep of a mans converſion from Popery is true and ſound mortification of carnal Luſts, and a change of Life. See alſo how the firſt means to bring a man out of error to the truth, is ſtudy of holy Scriptures.*]

To this purpoſe he began to read the Scriptures every day, being perſwaded, that truth of Religion, and ſoundneſs of wiſdom, was to be drawn out of that fountain, and that the high-way to Heaven was thence to be ſought. And further, all his acquaintance and familiarity did he turn into ſuch company, as out of whoſe life and conferences he was perſwaded he might reap the fruit of Godlineſs and

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pure Religion. And thus far in this ſhort time h the Lord wrought with him by that Sermon: as firſt, to conſider whether he were right or no: Secondly, to take up a continual exerciſe of reading Scripture: Thirdly, to change his former company, and make choice of better. And this was done in the year 1541. and in the four and twentieth year of his Age.

CHAP. IV.

Of the ſtrange Cenſures the World gave of his Converſion, and how the better ſort rejoyced at it.

BUt when this ſudden alteration of this noble and young *Galeacius* was ſeen and perceived in *Naples*, it can be ſcarce ſet down how greatly it amazed his companions, which as yet cleaved to the World and to the affections of the Fleſh: many of them able to render no cauſe of him, could not tell what to ſay of it: ſome judged it but a melancholic paſſion: others thought it plain folly, and fearing he would become ſimple and doting, and that his wit began by ſome means to be empaired. Thus every one gave his verdict and cenſure of him, but all wondred, and doubted what it would turn to. But the better ſort of Men, and ſuch as feared God, and had their mind inlightned with ſome knowledge of Religion, as they wondred no leſs to ſee ſo great a change in ſo great a man, ſo likewiſe they were ſurprized with exceeding joy to ſee it: for they were perſwaded, that God had ſome great and extraordinary work in it: that a young Gallant, a Nobleman of ſuch wealth and honour as he was, living,

living in ſuch delight and pleaſures, in ſo general a corruption of life, both in Court and Country, but eſpecially his age, nobility, wealth, and honour being joyned with the wanton deliciouſneſs of the Courtly life: I ſay, that ſuch a man ſhould be endued with the ſpirit of holineſs, and ſo far affected with repentance, as that he ſhould contemn all thoſe in reſpect of Heaven; they eſteemed of it (as it was indeed) a rare matter, and ſeldom ſeen in the world; and therefore they greatly rejoyced at it, and praiſed the Lord on his behalf. Among thoſe men that thus rejoyced at his converſion, was one *Marcus Antonius Flaminius*, a Scholar of great name, and an excellent Poet, as his Paraphraſe on the *Pſalms*, as other very good Poems do ſufficiently teſtifie. *Galacius* about this time received a Letter from this *Flaminius*, wherein he did congratulate, and rejoyce with him, for the grace and gift of God, which was beſtowed on him in his converſion. This Letter I thought good to inſert into the Body of this ſtory, (as being worthy of no leſs) to the end that it might be a witneſs, in times to come, of the good opinion which ſuch men had conceived of him, who knew the Foundation of true juſtification, though they were yet poſſeſſed with other errors, as about the Sacraments, and of the Maſs, *&c.* which alas, as yet they were not able to diſcern of, as after by the greater grace of God this *Galeacius* did. The Copy of the Letter is this.

CHAP.

CHAP. V.

Marcus Antonius Flaminius, *a great Scholar in* Italy, *writeth to* Galeacius, *and congratulateth with him, for his holy and happy change.*

To the Right Honourable, *Galeacius Carracciolus.*

RIght Noble Lord, when I conſider ſeriouſly theſe words of *Paul*; *Brethren, you ſee your calling, that not many noble, not many wiſe, according to the fleſh, not many mighty are called: but God hath choſen the fooliſh things of this world to confound the wiſe, and weak things to confound the mighty, and baſe things in the world, and things not accounted of, and things that are not, to bring to nought things that are*: When, I ſay, I conſider of theſe words ſo often, I admire at that rare bleſſing of God, which he hath vouchſafed to you a Noble and mighty Man; namely, that he ſhould grace you with that true and incomparable Nobility, which is attained by true faith in Chriſt Jeſus, and a holy life. As much greater as this bleſſing is, ſo much the more holy and ſincere ought your life to be, and ſo much the more upright are you to walk with your God; leſt that your thorns (that is, riches, pleaſures, and honour,) ſhould choke the ſeed of the Goſpel, which is ſown in you.

For this I am ſure of, that God hath begun ſome great work in you, which he will finiſh to the glory of his own name, and will bring to paſs, that as heretofore you had care ſo to live a Noble man amongſt Noble men, that you might obſerve the decorum and maintain the dignity of Nobility: ſo hereafter that you may imploy your whole ſelf in this,

Mar: Ant: Flaminius, a great Scholar in Italy, Writeth to Galeacius, and congratulateth with him, for his holy and happy change. P. 10

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this, that you may defend and uphold the honour and dignity of the Children of God, whoſe duty it is to aim at the perfection of their father with all endeavours; and in their life upon the earth to reſemble that holy and heavenly life, which they ſhall lead in the world to come. Call to mind continually (my good Lord) in all your words and deeds, that we are graced with this honour to be made the ſons of God by Jeſus Chriſt: for that meditation will by the help of the holy Ghoſt, work this care in us, that we never commit any thing unworthy of that holy name of Chriſt, by which we are called. And yet alas, ſuch is our eſtate, as that if we do endeavour to pleaſe Chriſt, we are ſure to diſpleaſe men, and muſt be content to contemn the vain glory of the world, that we may enjoy heavenly and eternal glory with God; *for it is impoſſible* (as Chriſt ſaith) *for him to believe in God which ſeeks the honour and praiſe of men.* I mean of the men of this world, which as the Kingly Prophet ſaith, *are lighter and vainer than vanity it ſelf.* And therefore their judgment is little worth, and leſs to be eſteemed: but rather the judgment of God, who ſeeth not all our actions only, but even our moſt hidden thoughts and purpoſes. Which being ſo, were it not folly and madneſs to diſpleaſe ſuch a God, to pleaſe ſo fond a world? It were a ſhameful thing, if a Wife ſhould indeavour to pleaſe other men, rather than her Husband. How much more then unworthy is it, if our ſouls ſhould rather aim to pleaſe the vain world, than their moſt holy Spouſe Chriſt Jeſus? If the only Son of God was content not only to be reviled, yea and ſcourged, but even to die upon the Croſs as a curſed malefactor, and all for us: why ſhould not we much more bear patiently the taunts and mocks, yea even the ſlanders of Gods enemies? Let us therefore arm our

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ſelves as it were with a holy pride, and (in a ſort) ſcorn and laugh at their mocks; and putting upon us mercy and pity as the feeling members of Chriſt, let us bewail ſo great blindneſs in them, and let us intreat the Lord for them, to pull them out of that palpable darkneſs into his true and marvellous light, leſt Satan bind them to himſelf in his everlaſting prentiſhip; and ſo being his bond ſlaves, and hired ſworn ſervants of his black guard, do ſend them out to perſecute Jeſus Chriſt in his members. Which when they have done all they can, and all that the Devil their Maſter can teach them, though the Devil himſelf ſhould burſt with malice, and they for anger grind their teeth; yet ſhall it all tend to the magnifying of Gods glory which they labour to obſcure, and to the furtherance of their ſalvation, whom they ſo diſdained: yea, to the increaſe of their glory in a better world, whom in this world they thought worthy of nothing but all diſgrace: and ſurely (my moſt honorable Lord) he that is poſſeſſed with the certainty of this faith, will without doubt make open War with the corrupt affections of his own nature, and with all the world, yea even with the Devil himſelf; and will not doubt but in time even to overcome them all. Therefore let us humble our ſelves to our God and Father everlaſting, that he would increaſe that faith in us, and bring forth in us thoſe moſt bleſſed and ſweet fruits of faith in our hearts and lives, which he uſeth to work in them whom he hath elected; that ſo our faith may appear not a fained, but a true faith; not a dead, but a living faith; not a humane, but a divine work in us; that ſo it may be to us an infallible pledg of our ſalvation to come. Let us labour to ſhew our ſelves the legitimate and undoubted children of God in ſeeking above all things, that his moſt holy Name may be Sanctified in

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our ſelves and others; and in imitating his admirable love and gentleneſs, which makes his Sun to ſhine on good and bad. Let us worſhip his heavenly Majeſty in ſpirit and truth; and let us yield up the temple of our hearts to Chriſt Jeſus as an acceptable ſacrifice unto him; yea, let us ſhew our ſelves members of the heavenly High Prieſt Chriſt Jeſus, in ſacrificing to God our bodies, and in crucifying the fleſh with the Affection, and luſts thereof; that ſin being dead, God may create in us a ſpiritual life, whereby Chriſt Jeſus may live in us. Let us dye to ſin, and dye to our ſelves, and to the world, that we may live bleſſedly to God and Chriſt Jeſus; yea let us acknowledg and ſhew by our lives, that we were once dead, but now are raiſed to the life of grace, by the power of Chriſt Jeſus. Let our converſation be heavenly, though we live on the earth; let us begin that life here, which we hope to lead in heaven; let the Image of God ſhine bright in us; let us diſgrace and wear out the old Image of ſin and Satan, and labour to renew the Image of Chriſt Jeſus, that all that ſee us may acknowledg Gods Image in us. Which holy Image of grace, as it is beautiful and glorious, in all Gods Saints, ſo in you (my good Lord) it ſhall be ſo much more glorious, in as much as you go before others in Birth, Nobility, Honour, and high Place. O what a pleaſant ſight is it to all true Chriſtian men, yea to the Angels; yea how acceptable to the Lord himſelf, to behold a man of your place and eſtate ſo far to forget the world and deny himſelf; ſo deeply to conſider the frailty of his own nature, and the vanity of all temporal things, as to ſay with Chriſt, *I am a worm and no man*; and to cry out with *David*, *turn thy face to me, and have mercy upon me, for I am deſolate and poor*: O happy and true rich man, which

hath

hath attained to this ſpiritual and heavenly poverty, and can give a farewell to himſelf and the world and all things that he hath for Chriſts ſake; and can freely renounce and forſake carnal reaſon humain learning, company, and counſel of friends, wealth, Honours, Lordſhips, pleaſures of all ſorts, delight of the Court, high places, and preferments, dignity, and offices; yea, favour of Princes; yea, his own ſelf! How welcome ſhall he be to Chriſt, which can deny all thoſe for Chriſt ſake? Such a one may go for a Fool in the World, but he ſhall be of the Almighties counſel; ſuch a man knoweth that felicity conſiſts not in any thing that this world can afford, and therefore in the midſt of all his wealth and abundance, he crieth out to God as though he had nothing, even out of the feeling of his heart, *Give us this day our daily Bread.* Such a man prefereth the rebuke of Chriſt, before the honour of the world and the afflictions of Chriſts Religion, before the pleaſures of the world: and becauſe he deſpiſed all things in reſpect of Chriſt and his righteouſneſs, and is poſſeſſed and grounded with Gods ſpirit, therefore he ſings with true joy of heart with the kingly Prophet; *The Lord is my Shepheard, therefore I can want nothing, neither will I fear hunger or any outward thing; he feeds me in green paſture, and leads me forth beſide the water of comfort.* This man diſtruſts himſelf and all the creatures in the world, that he may truſt and cleave only unto God; neither aims he at any pleaſure, any wiſdom, any honour, any riches, any credit or eſtimation, but ſuch as comes from God himſelf; and therefore profeſſeth with the ſame Prophet: *I have none in heaven but thee alone, and none in the earth do I deſire but thee, my fleſh conſumeth with longing after thee, and thou Lord art my heritage and portion for ever.* He that ſpake thus

thus was a wealthy and mighty King, yet suffered he not the eyes of his mind to be blinded or dazled with the glittering glory of riches, pleasures, or honour, or ought else that a Kingdom could give; for he knew well that they all came of God, and were held under God,& must all be used to his glory, and that he that gave them hath far better things to give his Children. And therefore that King and Prophet makes his heavenly proclamation before all his people, *Blessed art thou, O Lord God our Father, for ever and ever: thine O Lord is greatness, and power, and glory, and victory: all that is in heaven and earth is thine, thine is the Kingdom, Lord, and thou exellest as head over all: riches and honour come of thee, and thou art Lord of all: in thy hands is power, and strength, and honour, and dignity, and Kingdoms are in thy disposition: therefore we give thee thanks O God, and we extol thy great and glorious Name. But who am I, and what is my people, that we should promise such things to thee? For we are strangers before thee, and sojourners as all our fathers were; our days are like a shadow upon the earth, and here is no abiding.*

See how *David* cannot content himself in abasing himself, and extolling the Lord; and in how many words his affections utter themselves. This was *Davids* meditation, and let this be your Looking-glass; in this Looking-glass look once a day, and pray daily, that God would still open your eyes to behold your own vileness, and his incomprehensible power and love to you, that with King *David* you may humble your self under the mighty hand of his Majesty, and acknowledg all power and glory to belong to God alone, that so you may be made partakers of those heavenly graces which God bestowed, not on the proud and lofty, but on the humble and meek. Remember that ordinance of the eternal

God

God that ſaith; *Let not the wiſe man glory in his wiſdom, nor the ſtrong man in his ſtrength, nor the rich man in his riches, but let him that glorieth glory in this, in that he underſtandeth and knoweth me, that I am the Lord which do mercy and juſtice on earth; for theſe things pleaſe me, ſaith the Lord* Therefore (my good Lord) if you liſt to boaſt, boaſt not as the world doth, that you are rich, or that you are of Noble birth, or that you are in favour with the Emperor and other Princes, or that you are heir apparent of a rich Marqueſdom, or that you have married ſo Noble a Woman; leave this kind of boaſting to them, who have their minds glewed to the World, and therefore have no better things to boaſt on; whoſe portion being here in this Life, they can look for nothing in heaven. But rather rejoyce you are entred into the kindgom of grace; glory in this, that the King of Kings hath had mercy on you, and hath drawn you out of the miſty darkneſs of errors, hath given you to feel his endleſs love and mercy in Chriſt, hath made you of the child of wrath, his own ſon; of a ſervant to ſin and the Devil, an heir of Heaven; and of a bondſlave to Hell, a Free Deniſon of the Heavenly Jeruſalem; and glory in this, that even Chriſt Jeſus himſelf is given you, and made your own, and with him all things elſe. So that as *Paul* ſaith, *all are yours, whether the world, or life, or death, things preſent or things to come, all are yours in and by Chriſt*, who is the only felicity of our ſouls: and therefore whoſoever have him, have with him all things elſe. This is the true glory and the ſound boaſting of Chriſtianity; for hereby is Gods mercy extolled, and mans pride trodden under foot, by which a man truſting too much to himſelf, rebelleth againſt God. This glorious boaſting makes us humble even in our high-

eſt

ſt honours, modeſt and meek in proſperity, patient nd quiet in adverſity; in troubles ſtrong and ouragious, gentle towards all men, joyful in hope, ervent in prayer, full of the love of God, but empty f all love of our ſelves, or ought in the world; ea, it makes us Chriſts true Beadſmen, and his worn ſervants, and makes us yield up our ſelves holly to imitate and follow Chriſt, and to eſteem ll things elſe as frail and vain, *yea dung and droſs that e may win him.*

Right Honourable and my good Lord, you ſee hat I am ſo willingly employed in this ſervice of writing to your Honour, and in conferring with you of heavenly matters, that I have forgot my ſelf, or rather your Honour, in being ſo tedious, which in the beginning I purpoſed not. I am privy to my ſelf and of my own ignorance, and guilty of mine own inſufficienty, as being fitter to be a Scholar than a Teacher; and to hear and learn my ſelf, rather than to teach others; and therefore I crave pardon of your Honour. Farewel, The moſt reverend Embaſſador deſireth in his heart he had occaſion to teſtify indeed, that true good will which in his ſoul he bears you; In the mean time he ſalutes you, and ſo doth the illuſtrious Princeſs of *Piſcaria* her Highneſs, and all other the Honorable Perſonages which are with me; all which rejoyce for this good work of God in you, and in all kindneſs do kiſs your hands; and they do earneſtly intreat the Lord for you, that he that hath begun ſo great a work in you, would accompliſh the ſame to the end; and the richer you are in temporal Goods, in Lands, and Lordſhips, that he would make you ſo much the more poor in ſpirit; that ſo your ſpiritual poverty may do that which your worldly riches and honour cannot; namely, bring you at laſt to the eternal and never-

never-fading riches of the World to come: Ame
Farewel. From *Viturbium.*

Your Honours moſt humbly addicted, a
moſt loving Brother in Chriſt,

M. Antonius Flaminiu

CHAP. VI.

Of the many temptations the Devil uſed t pull him back, as by his Father, his Wife and by Noblemen of his Acquaintance.

BY this and other holy means *Galeacius* was con firmed in the Doctrin of the Truth, and went forward conſtantly in the courſe of Gods calling and the way of Godlineſs. But the more courageiouſly he went on, the more fiercely the Devil raged againſt him by his temptations, endeavouring thereby to hinder him in that happy courſe; yea, and if it were poſſible to drive him back again, which courſe he commonly takes againſt thoſe, who have propounded to themſelves to tame the Rebellion of the fleſh, and to relinquiſh the vanities of the world. And firſt of all, this zealous courſe of his in Religion procured him an infinite number of mocks, and made him ſubject to moſt vile ſlanders; yea, made him incur the hatred of a great number, but eſpecially did he herein diſpleaſe and vex his Father, as one that was not only of a contrary Religion, but one who only intended the honour of his Houſe, and the advancing of his Poſterity to all the honour that might be, which in reſpect of Religion *Galeacius* cared not for at all; and therefore he did often ſharply chide him, and charged him

f the many temptations the Devill used to pull him
ack, as by his father, his wife, and by noble men of
his acquaintance. P. 18

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n with his Fatherly Authority, to put away
ſe melancholy conceits, (as he termed them.)
doubt but this was moſt grievous to him, who
ays was moſt ſubmiſs and obedient to his Father.
But another grief did more inwardly afflict him,
ich was in reſpect of his Wife *Victoria*; who tho
was always a moſt kind and dutiful Wife, as alſo
y wife, yet ſhe would by no means yield to this
tion and change of Religion, becauſe ſhe thought
d feared it would breed infamy and reproach to
r ſelf and her houſe; and therefore was continu-
y working on him by all means and devices ſhe
uld; labouring to move him by tears and com-
aints, and by all kinds of intreaty that a Wife
uld uſe to her Husband; and withal, ſometimes
ging him with ſuch vain and fond reaſons, as
mmonly Women of that Religion are furniſhed
ithal. What a vexation this was, and what an im-
diment to his converſion, ſuch may judg eaſily
ho are cumbred with Husbands or Wives of a
ntrary Religion. And no little grief and tempta-
on was it to him, beſides all theſe, that the moſt
rt of the Noblemen in and about *Naples* (being
ther of his Blood, or Kindred, or his familiar
riends) uſed continually to reſort unto him, to
llow their old and ordinary ſports and pleaſures.
las, how hard a thing was it to ſhake off all theſe
n a ſudden, and to take upon him a direct contra-
y courſe of Life to that he had led with them
fore; which he muſt needs do, if he would go on
s he had begun! And further, it was no little vex-
tion to his Soul, to live in the Court, when his
ffice and Place called him thereunto; for there
e might hear of any thing rather than Religion,
nd not a word by any means of God's Word,
hereby to ſave his Soul; but talk enough of com-
on and worldly preferments and pleaſures, and
de-

deviſing of means for the moſt cruel handling a diſpatching out of the way all ſuch as ſhould dep the Romiſh Faith. Any Chriſtian heart may eaſ conceive how deeply thoſe temptations and hi drances vexed his righteous Soul in this his cour towards God; in ſo much as a thouſand to o they had turned him back again; and doubtle they had done ſo indeed, had not God aſſiſted hi with ſpecial grace.

CHAP. VII.

How he eſcaped the Snares of the Arian Anabaptiſts, *and after of the* Waldeſi ans; *and of his reſolution to leave hi Country, Honours and Livings, to enjo the benefit of God's Religion.*

BUt above all theſe, Satan had one aſſault ſtrong eſt of all, whereby he attempted to ſeduce hi from the true and ſincere Religion of God. Abou that time the Realm of *Naples* was ſore peſtere with *Arians*, and *Anabaptiſts*, who daily broache their Hereſies amongſt the common people, colou ring them over with glorious ſhews. Theſe Fellow perceiving *Galeacius* not fully ſetled as yet in Re ligion, nor yet ſufficiently grounded in the Scrip ture, tryed all means they could to intangle hi in their errors and blaſphemous fancies, wherei the mighty work of God was admirable toward him; for he being a Youth, a Gentleman, but mean Scholar, and little ſtudied, and but lately en tred into the School of Chriſtian Religion, wh would have thought that ever he could have re ſiſted and eſcaped the ſnares of thoſe Hereticks many

any of them being great and grounded Scholars, d throughly ſtudied in the Scripture? Notwithnding, by the ſincere ſimplicity and plainneſs of od's truth, and the inſpiration of the Holy Ghoſt, not only deſcried the fondneſs of their Hereſies, t even untied the knots, and brake their nets, and livered himſelf, and mightily confuted them; a, ſuch was the working of God, as being ſomeme in their Meetings, he was ſtrongly confirmed the Doctrin of the Truth by ſeeing and hearing em. Thus by God's mercy he eſcaped, and was nqueror in this fight.

But the Devil had not ſo done with him, for nother and more dangerous battel preſently folwed. The *Waldeſians*, of whom we ſpake before, ere at that time in *Naples* in good number. With hem did *Galeacius* daily converſe, their courſes of ife and ſtudy being not far unlike. Theſe Diſciples f *Waldeſius* knew as yet no more in Religion ut the point of Juſtification, and miſliked and ſchewed ſome abuſes in Popery, and nevertheleſs till frequented Popiſh Churches, heard Maſſes, and ere preſent ordinarily at vile Idolatries. *Galeacius* or a time converſed with theſe men, and followed heir way; which courſe doubtleſs would have poiled him, as did a great ſort of them; who afterards being taken and committed for the Truth, ere eaſily brought to recant their Religion, becauſe hey wanted the chief and the moſt excellent points, nor were not ſufficiently ſetled; and yet afterwards gain, not daring to forſake their hold in Juſtificaion, and therefore coming to it again, were taken as elapſers and backſliders, and put to extream tornents, and cruel death. In the like danger had *Galeacius* been, but that the good providence of God otherwiſe diſpoſed, and better provided for im; for his Office and Place that he bare in the

Emperors Court called him into *Germany*, and ſo withdrew him from his Companions the *Waldeſians*, for the Lord had a greater work to work in him than the *Waldeſians* were able to teach him; for there in *Germany* he learned (that he never knew afore) that the knowledg of the truth of Juſtification was not ſufficient for ſalvation; whilſt in the mean time a man wittingly defiled himſelf with Idolatry, which the Scripture calls ſpiritual Whoredom; and of no man did he reap more ſound and comfortable inſtruction than of *Peter Martyr*, of whom we ſpake afore, whom God had lately called out of *Italy*, and confirmed him in the truth. This *Martyr* inſtructed *Galeacius* ſoundly in the way of truth, and made it plain, by private conferences as well as public; for he was then public Profeſſor of Divinity at *Strasborough* in *Germany*. *Galeacius* furniſhed with thoſe inſtructions, returned to *Naples*, and preſently reſorting to his companions the *Waldeſians*, amongſt other points conferred with them about the eſchewing of Idolatry, and delivered his judgment therein. But they not enduring ſcarce to hear it, preſently forſook him; for they would by no means entertain that Doctrine, which they knew was ſure to bring upon them afflictions, perſecutions, loſs of Goods and Honours, or elſe would cauſe them to forſake Country, Houſe, and Land, Wife, and Child, and ſo every way threatned a miſerable eſtate to the profeſſor thereof. Now this their forſaking of him, and telling him of the danger of this profeſſion, was another ſtrong temptation to keep him wrapped in their Idolatry, and to make him content himſelf with their imperfect and pieced Religion. But God, who had in his eternal election predeſtinated him, that he ſhould be a ſingular example of conſtancy to the edification of many, and the confuſion and condemnation of luke-warm profeſſors,

gave

gave him that excellent reſolution, and that heavenly courage, as he eſcaped at laſt conqueror over all thoſe temptations and aſſaults of Satan; and nothing could ſuffice or content him but the pure Religion, and alſo the profeſſion of it; and therefore ſeeing no hopes of reformation in *Naples*, nor any hope to have the *Waldeſians* joyn with him, and ſeeing plainly that he could not ſerve God in the Country, he reſolved undoubtedly that he would forſake the Country, and ſeek for Chriſt and his Religion whereſoever he might find them; and that he would rather forſake Father, Wife, Children, Goods and Lands, Offices and Preferments to win Chriſt, than to enjoy them all and want Chriſt Jeſus.

CHAP. VIII.

Of the grievous combats betwixt the fleſh and the ſpirit, when he reſolved of his departure.

NOw here by the way it may not be omitted, what kind of cogitations he hath often ſaid came into his mind, as he was deliberating about this great matter. For firſt of all, as often as he looked on his Father, which he did almoſt every hour, who dearly loved him, and whom again he reſpected in all duty and reverence; ſo often doubtleſs he was ſtricken at the heart with unſpeakable grief to think of his departure, his mind no doubt often thinking thus: What, and muſt I needs forſake my dear and loving Father, and cannot I elſe have God my Father? O miſerable and unhappy Father of my Body, which muſt ſtand in compariſon with the Father of my Soul! And muſt I needs fail in duty to him, if I perform my Duty to

God? O miſerable old man! for what deeper wound can pierce him, than thus to be deprived of the only ſtaff and comfort of his Age? Alaſs, ſhall I thus leave him in ſuch a Sea of troubles; and ſhall I be the only means to ſtrike into his heart the deepeſt wound of grief that ever yet pierced him in all his life? This my departure is ſure to make my ſelf the Obloquie of the World; yea, to breed reproach and ſhame to the Marqeſs my Father, and to my whole Stock and Kindred.

How is it poſſible that the good old man can overcome or indure ſo great a grief, but rather he muſt needs be ſwallowed up of it, and ſo with wo and miſery end his life? Shall I then be the cauſe of death to my Father, who would, if need had been, redeemed my life with his own death? Alas! what a miſery is this like to be either to me, or him, or us both? yet muſt I care leſs for bringing his grey head with ſorrow unto the grave, than for caſting my own poor Soul with horror into Hell. And no leſs inwardly was he grieved in reſpect of his noble Wife *Victoria:* for having no hope that ſhe would renounce Popery, and go with him, therefore he durſt not make known unto her the purpoſe of his departure, but rather reſolved for Chriſts ſake to leave her and all, and to follow Chriſt. She was now as he was himſelf, in the prime of Youth, a Lady of great birth, fair, wiſe and modeſt; but her love and loyalty to her Husband ſurpaſſed all. How was it poſſible patiently to leave ſuch a Wife? ſo that his perplexed mind diſcourſed on this faſhion when he lookt on her: And ſhall I ſo, yea ſo ſuddenly and ſo unkindly leave and forſake my Wife, my moſt dear and loving Wife, the only joy of my heart in this world, my companion and partner in all my grief and labour; the augmenter of my joy, the leſſener of my wo? And ſhall I leave her,

her, not for a time (as heretofore I did, when the Emperor's ſervice called me from her) but for ever, never again to enjoy her, yea, it may be never to ſee her? And ſhall I deprive my ſelf of her, and thereby deprive my ſelf of all others alſo, and of all the conjugal life and married eſtate? And ſhall I ſo leave her deſolate and alone in that eſtate and age whereof ſhe is? Alas poor Lady, what ſhall ſhe do? what ſhall become of her, and her poor little ones, when I am gon? How many doleful days without comfort, many waking nights without ſleep, ſhall ſhe paſs over? What will ſhe do but weep and wail, and pine away with grief? And as he caſt theſe things in his mind, he thought he even ſaw his Wife, how ſhe took on with her ſelf ſighing, and ſobbing, and weeping, yea, howling and crying, and running after him with theſe pitiful out-cries: Ah my dear Lord, and ſweet Husband, whether will you go? and will you leave me, miſerable woman, comfortleſs and ſuccourleſs? What ſhall become of me, when you are gone? What can honours, pomps, riches, gold, ſilver, jewels, friends, company, all delights and pleaſures in the earth, what can they all do to my comfort when I want you? And what joy can I have in my children without you, but rather my grief to be doubled to look on them? And how can I or the world be perſwaded that you care for them, and for my ſelf? Ist his the love that thou ſo often boaſtedſt of? Ah! miſerable love which had this iſſue! either never didſt thou love me, elſe never had true love ſo ſtrange an end as this of yours hath. And yet, which is worſe than all this, you never ſhewed me the cauſe of your ſtrange departure: had I known the cauſe, It would never have grieved me half ſo much: But now that the cauſe is not known, what will the world judge, but the fault is in me? at

leaſt, if they cannot condemn me for it; yet how reproachful will it be to me, when every baſe Companion dare lay it in my diſh, and point at me with their fingers when I go by, and ſay, This is that fond Woman, who married him with whom ſhe could not live, and whom her Husband diſdained to live withal? This is that ſimple fool, who is deſolate having a Husband, and a Widow, her Husband yet being alive. Either ſhall I be counted wicked, which have cauſed thee to leave me, or fooliſh, miſerable, and unhappy, who choſe ſo fondly, as to take him whom I could not be ſure of when I had him. In a word, I ſhall be deprived of thee; yea, of all poſſibility of having any other; and ſo having a Husband, and of a noble Family, I ſhall live in all miſery, altogether without a Husband. Theſe two cogitations of his Father and his Wife greatly tormented him, and the more becauſe he laboured to keep cloſe this fire, which burned and boiled in his heart: namely, to conceal his departure, leſt by being known, it might be hindred, which he would not for a world.

Yet there was a third and ſpecial care that pinched him, and that was for his children, which were ſix in all; goodly and towardly children, and worthy of ſo noble Parents; the more grief was it, in that they were ſo young, as that they could not yet conceive what it was to want a Father; the eldeſt was ſcarce fifteen, and the youngeſt ſcarce four year old: he loved them with moſt tender and fatherly affection, and was again loved and honoured of them. It is wonderful to think, how when his Wife the Lady did give into his arms his youngeſt child to play withal (as oftentimes Wives uſe to to do) how it were poſſible for him, and what ado he had with himſelf to contain from flouds of tears; eſpecially becauſe his eyes ſeeing them, and his heart

heart taking delight and pleaſure in them, his mind could not but diſcourſe on this manner: And ſhall I within theſe few days utterly forſake theſe ſweet babes, and leave them to the wide and wicked world, as though they had never been my children, nor I their father? Yea happy had I been, if I had never had them, or having them might enjoy 'em: To be a father of no children, and yet to have children, that is a miſery. And you poor Orphans, what ſhall become of you when I am gon? your hap is hard, even to be fatherleſs, your father yet living; and what can your great birth now help you? for by my departure you ſhall loſe all your living and wealth, and all your dignity whatſoever, which otherwiſe you had been ſure of: nay, my departure ſhall not only deprive you of all this, but lay you open to all infamy, reproach, and ſlander, and bring upon you all kind of miſery. And thus, then ſhall the time be curſed that ever they had me to their Father. And what can your woful mother do when ſhe looketh on you, but weep, and wring her hands, her grief ſtill increaſing as ſhe looks upon you? Yet thus muſt I leave you all confounded together in heaps of grief, weeping and wailing one with another, and I in the mean time weeping and wailing for you all. Many other griefs, temptations and hindrances aſſaulted him, though they were not ſo weighty as theſe formerly named, yet which might have been able to have hindred any mans departure, being in his caſe; as to leave the company of ſo many gallant Noblemen and Gentlemen, his kindred and acquaintance; to loſe ſo honourable an Office and place he bare in the Emperors Court; to leave for ever his native Soil, the delicate *Italy*; to deprive himſelf and his poſterity of the noble Title and rich Living of a Marqueſdom; to undertake a moſt long and tedious journey; to caſt him-

ſelf into exile, poverty, ſhame, and many other miſeries without hope of recovery for ever; to change his former pleaſant life into all hardneſs, and give a farewel to all the delicacies of *Italy*, wherein he was brought up; to leave that goodly Garden of his Father the Marqueſſes, which once ſhould be his own; the goodlieſt Garden almoſt in all *Italy*, or all Chriſtendom, which was furniſhed with plants of all ſorts, and thoſe not only of all that grow in *Italy*, but even ſuch as were to be got out of all other Countries: This Garden and Orchard was ſo exquiſite both this way, and in divers other ſorts of Elegancies, that a great number of men of all qualities reſorted daily out of all Countries to ſee it. But this and all other the pleaſures and delicacies of this preſent life could do nothing with him to remove him from his purpoſe; but he renounced them all, and reſolved to leave them all, to follow Chriſt: ſo ſtrong and admirable was the conſtancy of this noble Gentleman.

CHAP. IX.

How after all the Temptations which Fleſh and Bloud laid in his way to hinder his departure, he conſulted with the Lord, and from him received grace to overcome them all.

BUt it may be asked, Whereupon was grounded ſo great unmoveableneſs of this purpoſe, or whence came it? If we ask the world and common judgement, they will anſwer, that doubtleſs melancholic humours prevailing in him, ſpoiled the man of his judgment and natural affections, and impaired

red common ſenſe and reaſon, and thence proceedeth to this obſtinate and deſperate purpoſe, as the world judged of it. But if a man liſt up his eyes higher, and behold the matter more ſeriouſly, he might have manifeſtly ſeen that it came to paſs by the merciful bleſſing and ſtrong hand of God, who from all eternity had predeſtinated him, that he ſhould ſtand ſo unmoveable againſt all temptations, and continue in one tenour ſteady and ſtedfaſt, until he had made void all the attempts of Satan, and removed all the ſtumbling-blocks which his fleſh and blood, and carnal reaſon could caſt in his way; for the which purpoſe the Spirit of God enabled him to reaſon with himſelf on this ſort; Thou Lord art he who drew and deliveredſt me out of the thick and miſty darkneſs of ignorance, and haſt enlightned my mind with the light of thy holy Spirit, and with the heavenly knowledg of thy Truth: Thou haſt made known to me the way of Salvation, and haſt ranſomed me to thy ſelf by the blood of thy Son. Now therefore good Lord and holy Father, I am wholly thine, and conſecrated to thy glory; and as I am thine, I will follow thee and obey thee, and walk in the way of thy will whither ſoever thou ſhalt call me. Not my Father, nor my Wife, nor my Children, nor my Honours, nor my Lands, nor my Riches, nor all my Delicacies and Pleaſures ſhall hold or hinder me one hour from following thee. I deny my ſelf, O Lord, and I deny this whole World for thee and thy ſake: O Lord, thou knoweſt me, and the readineſs of my mind to wait upon thee, and how that my heart is inflamed with the fire of thy love: Yet thou ſeeſt again how many enemies compaſs me, how many hindrances lie in my way, and how many temptations and impediments lie upon me, ſo that I am ſcarce able to move or lift up my head unto thee: O Lord,

I am now in the depth of thoſe troubles, out of which the holy Prophet *David* once cried to thee, as I do new; *O Lord, have mercy on me, and deliver my Soul.* And although Satan and my own fleſh do affright me in this my purpoſe, while they ſet before mine eyes the croſs, the infamy, and the poverty, and ſo many miſeries, which I am like in this my new profeſſion to undergo: notwithſtanding, O Lord, I lift up my ſelf in the contemplation and beholding of thy infinit Majeſty, and therein I ſee and confeſs, that the croſs and affliction is bleſſed and glorious, which makes me like, and conformable to Chriſt my Head; and that infamy to be honourable, which ſets me in the way to true honour; and that poverty to be deſired, which depriving a man of ſome temporal goods, will reward him with an heavenly inheritance, than which there is nothing more precious, I mean, O Lord, than with thine one ſelf, and thy Glory; O everlaſting God, and that by thy only Son Jeſus Chriſt; that ſo enjoying thy glorious Preſence, may live for ever with thee in that heavenly Society: O bleſſed and happy theſe miſeries that pull me out of the worlds vanities, and ſink of ſin, that I may be made heir of an everlaſting glory. Welcom therefore the Croſs of Chriſt, I will take it up, O Lord, and I will follow thee.

With theſe and ſuch like holy meditations, and other holy means, he overcame at laſt the attempts of Satan, all his own natural and carnal affections; yea, and the world it ſelf; and verified that in himſelf, which *Paul* affirmed of Gods true Elect, that *they that are Chriſts, have crucified the fleſh with the affections and luſts*; that is, have crucified their Souls for Chriſt, who crucified himſelf for them. O Satan, Gods Enemy and his Childrens, how vain were all thy attempts, and how light all thy aſſaults?

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in vain doſt thou ſet upon thoſe for whom Chriſt vouchſafed to die, and ſuffer upon the Croſs; upon which Croſs he ſo brake thy head and thy power, and ſo trampled over thee, that now thou ſhalt not be able to touch the leaſt hair of the head of any of thoſe for whom he died. And as for *Galeacius*, he had builded his houſe on the Rock, and founded it ſo ſure, that no wind, no rain, nay no flouds of griefs, nor tempeſts of troubles, nor whirlwind of temptations could once remove him: and ſo he continued reſolute as a Chriſtian Conqueror, fully minded to leave his Country at the next opportunity he could take; his mind I cannot tell whether more raviſhed with joy one way, or more perplexed with grief another way; but betwixt joy and grief he ſtill continued his purpoſe, until at laſt his ſpiritual joy overcoming his natural and carnal grief, he fully concluded, that in deſpight of the Devil, and all impediments of the World, he would ſurely go.

CHAP. X.

How he perſormed his heroical reſolution, leaving all for Chriſt, and going to Geneva.

WHereupon, making known his mind but to a few, and thoſe his moſt familiar Friends, and of whom he hoped well for Religion; he wrought upon them ſo far, as that they promiſed and vowed they would accompany him in his voluntary and Chriſtian baniſhment, that ſo they might enjoy the true liberty and peace of conſcience

ence in the true Church of God. But how deep and unſearchable the judgments of God are, the event afterward ſhewed; for divers of them (tho not all) who for a time ſeemed to be indued and lead with a moſt earneſt zeal of God's glory in this action, when they come to the borders of *Italy*, and conſidered what they forſook, and to what they now took themſelves; firſt began to look back again to *Italy*, afterwards went back again indeed, and ſo turned again to the vomit of their pleaſures.

But this ingratitude to the Lord for ſo great a favour offered them, the Lord purſued with a juſt revenge; for purpoſing to ſerve God in their pleaſures, and in the midſt of Popery, they were after taken by the Spaniſh Inquiſition; and ſo publickly recanting and abjuring the Chriſtian Religion, they were afterward ſubject to all miſery and infamy, neither truſted nor lov'd of the one ſide or the other. This fearful deſertion and backſliding of theirs doubtleſs was moſt grievous to *Galeacius*; and verily the Devil hoped hereby yet once again to have diverted him from his intended courſe, in making him be forſaken of thoſe, by whoſe company and ſociety he hoped to have been greatly comforted in this diſcomfortable Voyage. But notwithſtanding all this, *Galeacius* continued reſolute in his purpoſe, and at laſt finding opportunity, attempted his departure, and made fit for it, yet made no ſhew of any ſuch matter, but rather coloured and concealed his intent, leſt the authority of his Father might any way hinder his ſo godly purpoſe; and ſo gathering together four thouſand marks of his Mother's Goods which ſhe had left him; on the one and twentieth of *March*, 1551. in the year of his age the four and thirtieth, he departed from *Naples* in manner as he was wont to do afore, making it known that he purpoſed to go into *Germany* to the Emperor, who at time

that time held his Court at *Auſpurge*, and thither indeed he went accordingly, and ſtayed ſerving in his place and office, till the ſix and twentieth of *May* in the ſame year: Upon which day leaving the Court and the Emperors Service, and his honourable Office which there he bare; and taking his laſt and everlaſting farewel at the Court, and all worldly delights, (and yet departing in ordinary ſort as before, and in purpoſe to go into the *Low-Countries*, as ſome thought) he took his Journey ſtraight toward *Geneva*, and thither came by Gods good hand the eighth of *June*, and there reſted his weary body, and repoſed his much more wearied conſcience, with a full joyful heart; yea, with the greateſt joy that ever came to him in all his Life, but only at the time of his converſion.

CHAP. XI.

Of his arrival at Geneva, *and his entertainment there: and eſpecially his acquaintance and friendſhip with* Calvin.

IN the City of *Geneva* (though there was a Church of *Italians*, who likewiſe were come thither for the Goſpel) yet he found not one whom he knew, ſave one *Lactantius Rangonius*, a Noble man of *Siena* in *Italy*; this Gentleman had been one of his familiar acquaintance when they were at home, and now was Preacher of Gods word to the Church and Congregation of the *Italians*, who were then at *Geneva*. Now when he ſaw that the mercy of God had granted him to arrive at this quiet and happy Haven, where he might with liberty of conſcienc

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Calvine ſends an Epiſtle to Galeacius congra-
tulating his holy and happy converſion → · p. 3

CHAP. XII.

Calvins *Epiſtle to* Galeacius, *congratulating his holy and happy converſion.*

To the Noble Gentleman, and as well Honorable for his excellent vertues, as for his high deſcent and lineage, Galeacius Caracciolus, *the only ſon and heir apparent to the Marqueſs of* Vicum : John Calvin *ſendeth greeting in our Lord.*

I Wiſh that when I firſt put out this Commentary, I had either not known that at all, or at leaſt more throughly known that man, whoſe Name I am now conſtrained to blot out of this my Epiſtle: Yet I fear not at all, leſt he ſhould either upbraid me with inconſtancy, or complain of injury offered him, in taking that from him which afore I beſtowed on him; becauſe it was his own ſeeking, both to eſtrange himſelf from me, and from all ſociety with our Church, wherefore he may thank himſelf, and take the blame on his own neck; for, for my own part I am unwillingly drawn thus far to change my accuſtomed manner, as to race out any mans Name out of my writing. And I bewaile that the man hath thrown himſelf down from that ſeat of fame wherein I have placed him; namely, in the forefront of my Book; where my deſire was he ſhould have ſtood, thereby to have been made famous to the World. But the fault is not in me, for as then I held him worthy, ſo ſince then he hath made himſelf unworthy; and therefore let him be as he is,

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and lie for me buried in oblivion; and ſo for the good-will I once bear to him, I ſpare to ſpeak any more of him. And as for you (Right Honourable Sir) I might ſeek and excuſe why I put you now is his room, but that I am ſo ſufficiently perſwaded of your great good will and true love to me, the truth whereof can be teſtified by ſo many witneſſes in our Church. And that I make one wiſh more from my heart, that I had known you as well ten years ago, for then I ſhould have had no cauſe to have altered the Dedication of my Book, as now I do. And as for the public eſtate of the Church, it is well that it ſhall not only loſe nothing by forgetting that man, whoſe Name I now blot out, but by yours coming into his ſtead, ſhall receive a far greater gain, and a ſufficient recompence. For though I know you deſire not the public applauſe of the world, but reſt contented in the teſtimony of Gods ſpirit in your conſcience: (neither is it my purpoſe to publiſh your praiſes to the world) notwithſtanding, I think it my duty to make known to the Reader ſome things concerning you, and whereof my ſelf and this Church and City are daily eye witneſſes; and yet not ſo much for your praiſe, as for the benefit and inſtruction of the Readers. And this is it that I would all men ſhould know and make uſe of; that a Gentleman, a Lord, ſo well and highly born, flouriſhing in wealth and honour, bleſſed with a noble, and virtuous, and loving Wife, and many goodly Children, living in all peace and quietnſs at home and abroad, wanting nothing that Nature could deſire, and every way Bleſſed of God for all things of this life, ſhould willingly and of his own accord leave all thoſe, and forſake his Country, a rich, and fruitful, and pleaſant ſoil; ſo goodly a patrimony and inheritance, ſo ſtately a houſe, ſeated ſo commodiouſly and ſo plea-

pleaſantly, to caſt off all domeſtical delight and joy which he might have had in ſo good a Father, Wife, Children, Kindred, affinity and acquaintance, all that for this only, that he might come and ſerve Chriſt Jeſus in the hard and unpleaſant warfare of Chriſtianity; and ſhould deprive himſelf of ſo many alluring delights of Nature, and to content himſelf with that ſlender meaſure of all things, which the diſtreſſed ſtate of our Church is able to afford; and from all the ſuperfluities of a Courtly and Lordly life, here amongſt us to betake himſelf to an eaſy rare and frugal kind of life, even as though he were no better than one of us; and yet though I ſo recite all this to others, ſo I let it not paſs without uſe to my ſelf. For if I do ſet out your vertues in this Epiſtle, as on the top of a Tower for all men to ſee them, that ſo they may conform themſelves to the imitation of them, it ſhould be ſhame for my ſelf not to be much nearly and inwardly touched with a love of them, who am continually an eye witneſs of them, and daily behold them, not in an Epiſtle, but in the clear glaſs of your own life; and therefore, becauſe that I find in experience, how much your example prevails in me for the ſtrengthening of my faith, and the increaſe of godlineſs in me; (yea, and all other holy men who dwell in the City, do acknowledg as well as I, that this your example hath been greatly to their edification in all grace:) I thought it therefore a neceſſary duty to impart this rare example of yours to the world, that ſo the profit and benefit of us might enlarge it ſelf, and ſpread out of this City into all the Churches of God; for otherwiſe it were a needleſs labour to make known to the furtheſt parts of Chriſtendom, the vertues of ſuch a man, whoſe nature and

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diſpoſition is ſo out of love with pride, and ſo far removed from all oſtentation. Now if it ſhall pleaſe God that many other (who dwelling far off, have not hitherto heard of you) ſhall by the ſtrangeneſs of this your example addreſs themſelvs to the imitation of it, and leave their pleaſant neſts, whereto the world hath ſetled them ſo faſt, I ſhall think my ſelf bountifully rewarded for theſe my pains, for out of queſtion it ſhould be common and uſual amongſt Chriſtians, not only to leave Livings, and Lordſhips, and Caſtles, and Towns, and Offices, and promotions, when the caſe ſo ſtands, that a man may not enjoy both Chriſt and them; but even willingly and chearfully to deſpiſe and ſhake off whatſoever under the Sun (though it be never ſo dear and precious, ſo pleaſant and comfortable) in reſpect and compariſon of Chriſt. But ſuch is the ſlowneſs and ſluggiſhneſs of moſt of us, that we do but coldly and formally profeſs the Goſpel; but not one of a hundred, if he have but ſome little Land, or piece of a Lordſhip, that will forſake or deſpiſe it for the Goſpels ſake; yea, not one of many, but very hardly is drawn to renouce the leaſt gain or pleaſure, to follow Chriſt without it; ſo far are they from denying themſelves, and laying down their lives for the defence of it. I wiſh theſe men would look at you, and obſerve what it is you have forſaken for the love of Chriſt, and eſpecially I wiſh that all men who have taken upon them already the profeſſion of Religion, would labour to reſemble you in the denial of themſelves, (which indeed is the chief of all Heavenly vertues;) for you can very ſufficiently teſtifie with me, as I can with you, how little joy we take in theſe mens companies, whoſe lives make it manifeſt, that though they have left their Countries, yet they have brought hither with them the ſame affections and diſpoſitions which they

they had at home; which if they had alſo renounced, as well as they did their Countries, then had they indeed been true Deniers of themſelves, and been partakers with you of that true praiſe, wherein, alaſs, you have but few copartners. But becauſe I had rather the Reader ſhould gather the truth and ſtrangeneſs of this our example, than I ſhould go about in words to expreſs it; I will therefore ſpare further ſpeech, and turn my ſelf to God in prayer, deſiring of his mercy, that as he hath endued you hitherto with an heroical courage and ſpiritual boldneſs, ſo he would furniſh you with an invincible conſtancy to endure to the end: for I am not ignorant how ſtrangely the Lord hath exerciſed you heretofore, and what dangerous pikes you have paſſed e're you came to this; by which former experience your ſpiritual wiſdom is able to conclude, that a hard and toilſom warfare doth ſtill remain and wait for you; and what need there is to have the hand of God from Heaven wrought out to aſſiſt us, you have ſo ſufficiently learned in your former conflicts, as I am ſure you will joyn with me in Prayer for the gift of perſeverance to us both: And for my part, I will not ceaſe to beſeech Jeſus Chriſt our King and God, (to whom all power was given of his Father, and in whom are kept all the treaſures of ſpiritual bleſſings) that he would ſtill preſerve you ſafe in Soul and Body, and arm you againſt all temptations to come, and that ſtill he would proceed to triumph in you over the Devil, and all his vile and wicked faction, to the magnifying of his own glory, and the inlarging of his Kingdom in your ſelf, and others of his children. 9 *Cal. Febr.* 1556. at *Geneva.*

Your Honours moſt aſſured in the Lord,

JOHN CALVIN.

CHAP.

CHAP. XIII.

News of his departure to Geneva *came to* Naples *and the Emperors Court; and how the old Marquess his Father, and other his Friends were affected with the News.*

AND thus (to return again to our story) *Galeacius* setled himself down at *Geneva*, as at a joyful resting place. But when the news of so sudden and strange a departure, and so wilful an exile came to *Naples*, and were made known in the Emperors Court, it would scarce be believed or thought how strangely it affected and moved all that heard it. All men wondred at it, and the most could not be perswaded it was so; but when it was certainly known, and out of doubt, it was strange to see how every man gave his verdict of the matter; some one way, some another, as the course of men in such cases is; but above all, it so abashed and astonished his own Friends and Family, that nothing was heard or seen amongst them but cries and lamentations, most bitter tears, and pitiful complaints. And surely to have beholden the state of that Family, how miserable it seemed at that time to be distressed, a man would have thought it even a lively pattern and picture of all wo and misery. But none was more inwardly pinched than the Marquess his Father, whose age and experience being great, seemed to assure him of nothing to follow here-

hereupon but infamy and reproach, yea the utter undoing and ſubverſion of his whole eſtate and family; notwithſtanding, paſſing over that fit of ſorrow as ſoon and as eaſily as he could, the wretched and careful old man began to bethink himſelf by what means he might prevent ſo miſerable a ruine and fall, which ſeemed to hang over him and his. One thing amongſt other came into his mind, which alſo has once cauſed many grievous temptations to *Galeacius*, and hath much troubled his mind before his departure. It was this.

CHAP. XIV.

The firſt means uſed by his Father, the old Marqueſs, to recall him home again; he ſent a Kinſman of his, whom he knew his Son dearly loved, to perſwade him to return, but he could not prevail.

Galeacius had a Couſen german, whom always he eſteemed and loved as his brother; this Gentleman ſo tenderly loved of *Galeacius*, did the Marqueſs ſend to *Geneva* to his ſon, with Commiſſion and Letters full of authority, full of proteſtations, full of pitiful compliants, full of cryings, and intreatings that he would come home again, and thereby chear up his old Father, and make happy again his unhappy Wife, be a comfort to his diſtreſſed Children, a rejoycing to his Kinsfolks, and to the whole City of *Naples*, and ſave his whole houſe and poſterity from that extreme ruine, which otherwiſe it would be ſure to fall into. Thus this Gentle-

Gentleman was dispatched away and hasted to *Geneva*, with great hope, for their antient and faithful love to have prevailed with *Galeacius*; where by the way we are to remember, that *Galeacius* did always so love him, that the Gentleman was not so sorrowful for his departure, but *Galeacius* was much more sorrowful that he could not win him to have gon with him in his holy Pilgrimage for Religions sake; but he so much feared to have been hindred himself, that he durst not deal with this Gentleman his deerest Cosen, no nor with his Wife, to perswade them to have gon with him. The Gentleman coming to *Geneva*, enquired after *Galeacius*: At that time *Galeacius* dwelt in an ordinary and mean house, which he had taken to his own use, having no more attendance but only two servants. The Gentleman at last found him out and presented himself into his sight. It had been a pitiful spectacle to have seen the meeting of those two Gentlemen; their first meeting and imbracings were nothing at all but sighs and sobs, and tears, and unutterable signs of grief; such unspeakable sorrow did their natural affections breed in them, that for divers hours they could not speak a word one to another, but at last the Gentleman burning in desire to enjoy again his deerest *Galeacius*, burst forth into speaches, and mixing tears and sobs with every word, delivered his Letters till he could come to more liberty of speech; and at last having obtained of his affections leave to speak, he added to his Letters, exhortations, strong persuasions, earnest intreaties, and withal plenty of tears that he would have respect to the overthrow of his House, the grief of his old Father, the desperate estate of his Wife and Children, the continual complaints made by all his friends and kinsfolks; all which notwithstanding were not so past cure but

ut that yet they might be remedied by his return gain. This was the ſubſtance of his meſſage. *Gacius* taking not long time to adviſe himſelf in this, hich the world would think ſo weighty a caſe, adreſſed him immediately this anſwer in brief: hat he perceived very well all to be true that he aid; but as for his departure, it was not done aſhly, nor upon any fond conceit, but upon maure deliberation; that the Lord was the Author of he action, that God's grace was the cauſe moving im, and the means whereby he brought it to paſs; hich grace of God, he ſaid, had opened his eyes, nd enlightned his mind with the knowledg of the ruth, and made him ſee and diſcern the Coſenages nd Superſtitions, and Idolatry of Popery; which y an impious and ſacrilegious diſtribution divideth he glory of God, (which is incommunicable) and mparteth the ſame with fained and filthy Idols: he ikewiſe told him, that he well foreſaw all the infamies and miſeries which would enſue upon this his converſion, and all danger and damage which thereby his Houſe and Children was like to incur. But he ſaid, that ſeeing one of thoſe muſt needs be choſen, either to ſtay at home with a conſcience burdened with a heavy heap of errors and ſuperſtitions, piled together by the ſlight of Satans art, nd every moment to ſin againſt the Majeſty of God ſo many thouſand ways; or elſe to leave his Houſe, his Goods, his Family, his Country, yea, he world, and all the glory of it, and thereby urchaſe liberty of conſcience to ſerve the Lord according to his word; that therefore he reſolved, of he two evils to chuſe the leſs, and of the goods to chuſe the greater; and rather to ſhut his eyes at ll theſe, than the ſight of them ſhould hinder him rom yielding to the call and voice of his Saviour Chriſt, who ſaith, *That a man is not worthy to be his Diſciple,*

Diſciple, who leaveth not father and mother, and chi dren, and brethren, and ſiſters; yea, and his own li in compariſon of him. And this he ſaid was th cauſe, why he did forſake Parents, and Wife, an Children, and all his Friends, and had renounce all his wealth and dignities, becauſe he could no enjoy both Chriſt and them. And as for them all, h was ſorry that either they would not come to him, that he might not more ſafely live with them, there to comfort 'em. But as for himſelf, he ſaid he had rich es and honour, and joy enough; yea, all ſufficient ha pineſs, as long as (with theſe two Servants and hi little Cottage) he might live in the true Church God, and might purely ſerve him, and might en joy God's Word and Sacraments, not being mixe and defiled with the ſuperſtitious devices of man brain; and as long as he might live in the compa ny of godly men, and have time and liberty to me ditate by himſelf, and confer with them of th great bleſſings which in his converſion his good Go had vouchſafed to him; and that ſo he might wit true contentation and perfect peace of conſcienc aim and aſpire at that immortal glory which Chri hath prepared for all his children: yea he concl ded, that his want was abundance, his poverty ple ſant, and his mean eſtate honourable in his eyes, long as he endured them for theſe conditions.

This his anſwer was as hardly entertained of hi Kinſman, as it was unlooked for afore it came; bu ſeeing he could not reply with any reaſon, nor an ſwer him with any ſhew of argument; and pe ceived it hard, or rather impoſſible to remove th man one jot from his reſolution; for that he ha grounded it, not on any reaſon or will of man, bu upon the holy word of God, and his powerful an unreſiſtible calling; therefore with a ſorrowfu hea

heart he held his tongue, bitterly complaining within himſelf of his ſo hard hap, and uncomfortable ſucceſs; and ſo reſolved to return home again, heartily wiſhing that he had never taken that journey in hand; and ſo at laſt he went indeed and took his leave of his beloved *Galeacius*, but not without plenty of tears on both ſides, with many a woful cry and pitiful farewel. And no marvel, for beſides nearneſs of blood, their likeneſs in manners and daily converſation together had linked them in a ſure bond of friendſhip; but there wanted in one of them the ſureſt link in that chain, that is, Religion, and ſo it could not hold: and therefore the world pulling the other of them from the world, ſo theſe two friends left each other, being in fear never to ſee one another again.

CHAP. XV.

Of his Coſens return to Naples *without ſucceſs; and how* Galeacius *was proclaimed Traitor for his departure.*

AND thus at laſt he came home to *Naples* with heavy chear. Whoſe approach being heard of, there was running on all ſides to hear good news: but when he had delivered his meſſage; alas! how all their ſorrow was redoubled upon them; and how his father, wife, children, and all his friends were overwhelmed with grief: and the rather, becauſe as at the ſame time an Edict was publiſhed, wherein *Galeacius* was proclaimed guilty of high Treaſon: and therefore all his goods coming to him

by his mother, were confiscate, and himself, and all his posterity utterly cut off, and excluded from all right of succession in his fathers Marquesdom; which thing (above all other grievously affected the old Marquess, and grieved the good old man at the very heart; the advancing and honouring of his posterity being the only thing he aimed at all life. Whereupon he bethought himself as old as he was, to make a journey to *Cæsar* the Emperor, and thereby if it were possible to prevent this mischief, purposing to make but this suit to his Majesty, That his sons departure for the *Roman* Church, might not prejudice nor hinder the succession and honour of his Children and posterity, but that he himself might only bear the punishment of his own fault.

CHAP. XVI.

Of the second means used to recall him: his father sent for him to come and meet him at Verona; *but all he could do by himself or others whom he set on, prevailed nothing at all.*

AND whilst he was resolving of this purpose, he bethought him of another remedy and means, whereby he hoped to remove his sons mind from his purpose, and withdraw him from the company of those Heretics of *Geneva*, as he and the world accounted of them. Therefore in hast he dipatched away a Messenger with Letters to his Son, commanding

ding him by the authority of a father to meet him at a certain day appointed at the City of *Verona* in the dominion of the *Venetians*; at which Town he promiſed to ſtay for him, as he went toward *Germany* to the Emperor: and for his Sons more ſecurity, he procured a ſafe conduct from the Duke and Seignory of *Venice*, that his Son might go and come without danger of life, or liberty. *Galeacous* receiving the letters, and being reſolved by his own conſcience, and them to whom he imparted the matter, that he might not any way with good conſcience diſobey ſo reaſonable a requeſt and lawful a commandment of his Father, anſwered that he would go; although he feared that by his meeting, and talk of his Father and him, his Fathers mind would but be more vehemently exaſperated againſt him: for he firmly reſolved afore he went, that all the threatnings, entreaties, counſels, and temptations that his Father could deviſe, ſhould not ſtir him one inch from that courſe of Religion, whereby he had begun to ſerve the Lord. With this purpoſe he departed *Geneva*, *Aprilis* 19. 1553. furniſhed with heavenly fortitude, aſſiſted with the prayers of the Church, and armed with conſtancy, and with the ſword of Gods word; whereby he hoped to ſuſtain and beat back all the darts of temptations, whereby he knew he ſhould be aſſaulted. Coming to *Verona*, there he found the Marqueſs his Fathers who received and uſed him kindly, though he could not but manifeſt in his countenance the inward anger and grief of his heart. After a few ſalutations, the Father began with all his cunning to deal with him about his return home again, laying open to the full that perpetual infamy, which was ſure to fall on his houſe and poſterity, unleſs

that *Galeacius* did prevent ſo great miſchief: which (ſaith he) thou eaſily mayſt do, and of right thou oughteſt to do, and I know thou wilt do, if there be in thee but one ſpark of natural affection to Father, Wife, or Children. *Galeacius* the Son with ſuch reverence as was due to his Father, anſwered with all ſubmiſſion, that his body and eſtate is his Fathers, but his conſcience is the Lords: and tells him he can by no means return home, but he ſhould make ſhipwrack of a good conſcience: he proves it to him by good reaſons, and ſuch as his Father could not reſiſt, and therefore humbly intreats his Father that ſeeing his deſire is only to obey the Lord, and ſave his ſoul; that therefore he would not urge him to reſpect more the good eſtate of his Children, than the glory of God, and his own Souls health. The Marqueſs perceived he laboured in vain to remove his Son from his reſolution, which he judged to be nothing but a perverſe ſtubbornneſs againſt the Catholic Religion, as he thought: and therefore with grief of mind ceaſed that ſuit and imparted to him the cauſe of his journey to the Emperor; ſtrictly enjoyning him that he ſhould not return to *Geneva*, but abide in *Italy* till he had obtain'd his ſuit at the Emperors hand, and was returned out of *Germany*; which thing *Galeacius* promiſed and performed; for he abode in *Italy* until *Auguſt*: at which time he had notice that his Father had prevailed in his ſuit before the Emperor During which time, one *Hieronimus Fracaſtorius*, a notable Philoſopher, Phyſician, and Poet, (being procured and ſet on by the Marqueſs) dealt with *Galeacius* with all his might and eloquence, to perſwade him to yield to his Father; adding withal, that that new Sect (as he term'd it) was falſe and deceitful, and not worthy to believed.

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Galeacius heard all he could ſay, and anſwered him point by point: and finally, by the pure ſimplicity of the word of God, he ſatisfied him (though he was both wiſe and learned) that he willingly held his tongue; and at laſt friendly intreated him, that he would not be angry for that his importunity and boldneſs with him.

CHAP. XVII.

Of his return to Geneva: *where he founded and ſetled a form of diſcipline in the* Italian *Church.*

THus *Galeacius* hearing of his Fathers ſucceſs, returned with a joyful heart toward *Geneva*; for that he ſaw his Father delivered from the fear of that infamy, which the confiſcation of his goods, and forfeiture of his lands might have brought upon his family; and therefore he hoped he would be the leſs moved againſt him. Whereupon ſetling himſelf down at *Geneva*, and deviſing how to ſpend his time in doing good, he began to conſider ſeriouſly of ſetling the Diſcipline in the Church of the *Italians* which was then at *Geneva*, (for thither had a great number of *Italians* tranſported themſelves and their families for Religions ſake, flying the tyranny of the holy Inquiſition) and about that time it fell out fitly, that *Calvin* going Ambaſſador from *Geneva* to *Baſil* in caſes of Religion and other matters, entreated *Galeacius* to bear him company, whereunto he willingly condeſcended. At *Baſil* he found an *Italian* called *Celſas*, whoſe right name was *Maximi-*

ian, and was deſcended of the noble Houſe of the Earls of *Mortinengo* in *Italy*: this man had got a great name in *Italy* among the Papiſts for his eloquence and ſpeech, and lately by the mercy of God was eſcaped out of the mire of Popiſh Superſtitions. *Galeacius* right glad of him, perſuaded him to break off the purpoſe that he had for *England*, and to go to *Geneva* with him, where he might live in the fellowſhip of a great number of his Countrymen, *Italians*, and enjoy the benefit of the company, conference and familiarity of many worthy men, but eſpecially the moſt ſweet acquaintance of that great *Calvin*; and all thoſe with the liberty of a good conſcience. The good Gentleman yielded, and ſo they coming to *Geneva*, by their induſtry and good means (together with the help and direction of *Calvin* in all things) that form of Diſcipline was eſtabliſhed in the *Italian* Church, which at this day ſtandeth and flouriſheth in the ſame Church, and remaineth recorded in a book for that purpoſe: and *Maximilian* the Earl, of whom we ſpake afore, was the firſt Paſtor elect of that Church, and undertook the charge, purely to expound the word of God, and to adminiſter the Sacraments that Chriſt left behind him, to watch over that flock and people: certain Elders were joyned as aſſiſtant to him, to whom was committed the care of the Church, to look to the purity of Doctrin and Life in all eſtates; the principal of the Elders was *Galeacius* himſelf, unto whom the honour is due of bringing to paſs ſo worthy an Enterprize; and the rather, for that by his authority, diligence, and watchful care, he preſerved the ſame in good and ſure eſtate all his life time; and after him it hath continued, being derived to others, to the great good

good and profit of many Souls. And thus he paſſed this year 1554. with joy and comfort.

CHAP. XVIII.

The third contemplation to draw him away: Liberty of Conſcience offered him by his Uncle Pope Paul *the fourth; which after many temptations of fleſh and blood to the contrary, at the laſt by the aſſiſtance of God's grace he refuſed.*

NExt ſucceeded in order the year 1555. wherein Satan aſſaulted him with new ſtratagems and devices; for that year his Uncle, which was *Paulus Quartus*, his Mother's Brother, attained the ſeat of the Papacy at *Rome*, whereby the Marqueſs his Father conceived good hopes by this means, either to draw his Son home again, or at leaſt to procure him liberty of Conſcience, and leave to live in ſome City of *Italy*, where he might enjoy the ſociety of his Wife and Children, and they of him: Whereupon having occaſion of buſineſs to travel that way, he ſent Letters to his Son to *Geneva*, commanding him to meet him at *Mantua* in *Italy*; and for his eaſier diſpatch, he ſent him proviſion of mony for the journey: *Galeacius* obeying again his Fathers will, took his journey from *Geneva*, and came to *Mantua* the

fifteenth of *June*, where he was entertained by his Father with more than ordinary kindneſs, and in more loving manner than heretofore was accuſtomed. And at laſt he opened his mind unto him, the ſubſtance and effect whereof was, That he had obtained of his Uncle, who now was Pope, a diſpenſation for him, whereby liberty was granted him, to live in any City within the Juriſdiction of the *Venetians*, whereſoever he would, without any moleſtation to be offer'd him about his Religion or Conſcience. His Father tells him that if he does this, this will be a greater ſolace to his old age, than his departure and abſence hath been grief unto him: beſides all this, the good old man moſt earneſty entreated him (though he was the Father, and ſpake to the Son) that he would gratify him in this his requeſt: and added many beſeechings, who in any lawful thing might by his Authority have commanded him; and every word that he ſpake was ſo ſeaſoned, as coming from the affection of a Father; and at laſt with many ſtrong reaſons perſuaded him not to reject this ſo extraordinary a favour offered him by the Pope in ſo ſpecial and rare clemency, whereby he might without hurt of his conſcience, live more commodiouſly than ever afore, and be reſtored to his former honour, and place, and eſtate, and recover the former love and eſtimation of all his Friends; yea, and of many Strangers, who hearing of this his obedience to his Father, would love him for it; unto which obedience to me (ſaith the Father to the Son) thou art bound both by the bond of nature, and by the Law and word of God, which thou ſo much talkeſt of and urgeſt to me; therefore, ſaith he, if there be in thee either ſpark of natural affection, or any

Religion

Religion and Conſcience of thy Duty, thou wilt yield unto me in this, eſpecially ſeeing thou mayſt do it without hurt or endangering thy Conſcience and Religion. This talk and requeſt of the Marqueſs diverſly affected *Galeacius*; for the thing he requeſted, and the reaſons he urged ſeemed to be ſuch, as he could with no good reaſon contradict them; and yet he durſt not preſently entertain the motion; beſides that the preſence, authority, and reverend regard of his Father, the vehemency and affection of his mind, and eſpecially the natural bond and obligation wherein the Son ſtands tied to the Father in things lawful and indifferent; (eſpecially when by that obedience no violence is offered to a good conſcience) all this did greatly move him: Alſo natural and carnal reaſon for their parts aſſault him no leſs violently with ſuch kind of arguments, as for the moſt part prevail with men. For his Father offered him yearly revenues, competent and fit for his eſtate, the ſolace of his children, and ſociety of his Wife; which two things he deſired above all other things in the world. So that to this motion and requeſt of his Father the Marqueſs, *Galeacius* knew not well what to anſwer on a ſudden, but ſtood for a time muſing and doubting what to ſay; and the rather, for that he then wanted his ſpecial Friend, faithful *Calvin*, with whom he might conſult in ſo weighty a cauſe: It ſeemed to him impious and ungodly not to yield to his Father in ſo lawful and reaſonable a requeſt, and he ſaw no way how he might deny it, but muſt needs incur and undergo his Fathers extream diſpleaſure; and yet how he might yield to it with ſafety of conſcience he much doubted; for he feared that more dan-

ger to his Profeſſion and Religion, and conſequently more hurt to his Soul might hereupon enſue than he could perceive; ſo that he ſtood altogether unreſolved in his own reaſon what to do; therefore in this extremity he denied himſelf, and renounced his own wit, and in humble and fervent prayer betook himſelf in this difficulty to the bleſſing and direction of his God and Saviour, the author and true fountain of wiſdom and conſtancy; humbly craving of the Lord to aſſiſt him with his holy Spirit, that in this extremity he might adviſe and reſolve of the beſt and ſafeſt courſe, for God's glory and his own ſound comfort. (O how truly ſung that ſweet Singer of *Iſrael*, King *David*, when he ſaid, *How happy and bleſſed are they that fear God, for God will teach them the way they ſhould walk!*) *Galeacius* found it moſt true in his own experience; for upon this his ſubmiſſion and Prayer, the Lord from Heaven reſolved him in this ſort, That ſeeing the Pope did (Antichriſt-like) directly oppoſe himſelf to Chriſt, and his Religion and Church; that therefore he might by no means either ſue for, or accept any favour at his hand, nor be by any means beholden to him at all. Becauſe what ſhew of ſervice ſoever was done to him by the enemy of Chriſt, ſeemed to be taken from Chriſt himſelf. Further, God's ſpirit perſuaded him it carried too great a ſhew of Apoſtacy, of back-ſliding, to forſake the company of godly profeſſors, and the fellowſhip of Chriſts Church, and to live amongſt Idolaters in the midſt of all abominations. The ſame Spirit of God ſet before his Eyes that ſcandal and offence which this fact of his would breed in the minds of the faithful, which would think that he had taken his farewel of Religion, and would now

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ſhake hands, and renew his acquaintance with his old Friend the World: That he had lightly eſteemed the ſpiritual bleſſings and heavenly jewels of graces, which God diſtributed daily in his Church, and would now betake himſelf again to the old affections of his fleſh. The ſame ſpirit reſolved him, that thus to forſake the ordinary means, and deprive himſelf of the true uſe of the Word and Sacraments, and to live in a place where was nothing but Idolatry, was to tempt God in the higheſt degree. God likewiſe opened his eyes that he perceived the ſlights of Satan by this his Fathers drift: namely, to entangle him again in the net of worldly cares, to wrap his mind in the ſnares of *Italian* pleaſures; and ſo dazle his eyes with the honours, and pleaſures, and ſenſual delights, which once he had been brought up in, that his Religion might decay by little and little, and that all godlineſs might by the heat of theſe new pleaſures, fall and melt away, like as wax before the fire: and laſtly, the Lord upon his prayer granted him the wiſdom of his holy Spirit, to anſwer all his Fathers objections, and confute all his arguments. And amongſt many others, he earneſtly entreated his Father, that he would not do that unto him, which afterward he would repent that ever he had done; namely, that he would not be a means to make him a prey to the Papiſts, which had confirmed for a Law, and ratified it by many examples, that promiſe, faith, nor oath is to be kept with any man whom they call Heretic. Whereupon, ſaid he, It is better for me, and more joy to you, to live as I do with the poor eſtate, than with hope of better to indanger my Life, and ſo our whole Poſterity. By theſe, and ſuch like perſuaſions it pleaſed God

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ſo to work upon the Marqueſs, that he was overcome in this ſuit, wherein he ſuppoſed to have prevailed, and therefore he yielded againſt his will; and ſo with a ſorrowful heart returned to *Naples*. And as he went, he certified the Pope of the obſtinacy of his Son, and ſo the Father and the Uncle bewailed together their ill ſucceſs.

CHAP. XIX.

Of his acquaintance with Franciſcus Portus, *and the religious Dutcheſs of* Ferrara, *in his return home to* Geneva.

BUT in the mean time *Galeacius*, after he had accompanied his Father ſomewhat on the way, returned with a full glad heart, and came to the City of *Ferrara*, where he was joyfully received of *Franciſcus Portus*, a noble and renowned man for learning, and who afterwards taught publickly at *Geneva* many years, and read the Greek Lecture with great profit of the Audience, and praiſe to himſelf. This *Portus* brought *Galeacius* into acquaintance with the noble Dutcheſs of *Ferrara*, who entertained him honourably, and after much conference had with him of the alteration of his Religion, of the ſucceſs of his long Voyages and tedious journeys, of the Church of *Geneva*, of *Calvin*, and of many chief points of Chriſtian Religion, ſhe diſmiſſed him, and left him to his journey, but not without all courteſies that

that ſhe could afford him: and namely for one, to relieve the length and tediouſneſs of the way, ſhe lent him her own Chariot; and thus *Galeacius* was conveyed in the *Chariot* of ſo great a Princeſs as far as to the Town of *Francolium*, from whence having a pleaſant tide down the River of *Po*, or *Padus*, he came by water into *Venice*, where taking Ship, and croſſing the Sea, he went through *Swizerland* to *Geneva*, and thither came the fourteenth of *October* the ſame year, the whole Congregation, and eſpecially his chief Friends, rejoycing with joy unſpeakable for the ſafety of his return. And thus this cruel tempeſt being overblown, and now quieted, and Satan ſeeing he prevailed not by any of thoſe forcible aſſaults, yet thought to try him with one more, and therefore came upon him afreſh, like as a ſecond fit of the Ague, ſtronger than the firſt; and by this Satan feared not but to give him the overthrow, and to bring him home again into *Italy*: and thus it was.

CHAP.

CHAP. XX.

The fourth assault that Satan used to bring him back again, was by his Wife, who by her Letters won him to come and meet her in Italy, *which he yielded unto, and gave her a meeting.*

HIs Wife *Victoria* burned in long love and hearty affection toward her Husband *Galeacius*, so that it cannot be uttered how vehemently she desired his Company, whereupon she never ceased writing to him, and intreating him to return again to her and his children. But when she saw her womanly arguments and vain scribling did no good, at last she in an earnest manner desired him to meet her in some City within the territory of the *Venetians*, not far from the Kingdom of *Naples*. To this motion *Galeacius* yielded: and thus the Husband and Wife promised to meet, but the ends they aimed at were divers; she hoped by her flattery and fair speeches, her tears and lamentations, to win her husband home again; and on the other side, he was much more busie in devising how he might persuade her to deliver her self out of the filth of Popery, and come and dwell with him. With these resolutions they both going forward, she came to *Vico*, to her Father-in-law the Marques: He came from *Geneva*

Geneva to *Læſina*, a City in *Dalmatia*. This *Læſina* is diſtant from *Vicum* an hundred *Italian* miles by water, and ſtandeth juſt over againſt *Vicum*; and the Sea called the *Venetian Gulf* lieth betwixt them. *Galeacius* here abode, and expected his Wife; but at that time ſhe came not as ſhe had promiſed, and he expected. Yet he could never learn the cauſe of her ſtaying at that time, nor what it was that moved her ſo to diſappoint him; yet though ſhe came not her ſelf, ſhe ſent two of her eldeſt Sons to their Father, whoſe ſight was moſt welcom, and their company moſt comfortable to *Galeacius*: but on the other ſide it grieved him the more, becauſe the ſight and company of his Wife was abſent, eſpecially for whom he had taken ſo long a journey: therefore ſending them ſoon after home again, he went away ſorrowful to *Geneva*; where he had reſted but a few days, but another packet of Letters came poſting from his Wife, beſeeching him not to think much at her former negligence, and to vouchſafe once again to come to the ſame place: where, without fail, ſhe would moſt gladly attend him, and ſolemnly vowed with large proteſtations ſhe would not diſappoint him. The requeſt was very unreaſonable, and it was a hard caſe for *Galeacius* thus to ſpend his time, and weary his mind and body in ſo long and dangerous journeys, and to ſo little purpoſe as hitherto he had. Notwithſtanding, one thing moved him to yield even to this motion alſo; namely, a perſuaſion that he had, that when he firſt forſook his Country, he did not fully diſcharge his duty, in labouring to win his Wife to have gon along with him, by explaining to her the chief heads of Chriſtian Doctrin, whereby ſhe might poſſibly

poſſibly have received ſome taſte, and ſo have taken ſome liking of true Religion; deſiring therefore now, if it were poſſible, to make amends for his former negligence, he yielded to go. And ſo obtained for his better ſecurity in going and returning, a Paſport or ſafe conduct from the High Court of *Rhætia*: He departed from *Geneva* the ſeventh of *March*, in the year 1558. and came to *Læſina* in *Dalmatia*, over againſt *Vicum*, where he had intelligence that the Marqueſs his Father, his Wife, his Children, and his Uncle's Son (he of whom we heard before) were already come to *Vicum*, with purpoſe to have been by that time at *Læſina* with *Galeacius*; but they could not, by reaſon that a Mariner of *Venice* had broken promiſe with them, and diſappointed them; by reaſon whereof, and other dangers of the Sea, they could not as yet take ſhipping, nor durſt venture over the Water. Whereupon *Galeacius* not enduring patiently ſo long delays, reſolved to go himſelf over to *Vicum*. Such was his faith in the Lord, and his love to his Friends, that he reſpected not the imminent danger, but conſtantly relied on the Lords protection; knowing that no fleſhly affections drove him to this journey, but a ſincere zeal for Gods honour, and the Souls health of his kindred, and the diſcharging of his own duty unto them, whereunto he was perſwaded that he had ſpecial calling.

CHAP.

CHAP. XXI.

Of his arrival at Vico, *his Fathers chief houſe, and his entertainment there: and what means were uſed to ſeduce him: and how his wife refuſed not only to go with him, but even to lie with him, becauſe he was an Heretic: being thereto, as ſhe ſaid commanded by her Confeſſor.*

AND ſo arriving by Gods mercy on the coaſt of *Italy*, not far from *Vicum*, he gave intelligence of his approach to his father the Marqueſs; who preſently ſent his children to meet their Father: and all his retinue to attend him into the Caſtle; at whoſe entrance it cannot be expreſſed how great joy was in all that houſe and Noble Family: and how all the Nobles and Gentlemen of his Kindred and acquaintance rejoyced at his return; and began to cheer up their hearts with a new hope, which hitherto had been caſt down and oppreſſed with grief and deſpair. But above all other his wife (Madam *Victoria*) ſurpaſſed in joy and new conceived delight; hoping ſhe had now recovered her moſt dear Lord and beloved husband, the only comfort and the ſweet ſolace of her life. All (but *Galeacius*) exceedingly

ly rejoyced at this meeting here; though indeed it greatly joyed his natural affection, to enjoy the company of his Friends, ſo many, ſo near, and ſo dear unto him: yet his joy was tempered and allayed with a certain doubting fear which ran in his mind mind night and day. For the wiſe Gentleman well foreſaw, that the fruition of that pleaſure was but to laſt a while, and ſoon would have an end; for the end of his coming was not that which they imagined: and every day new matters ran in his head, the conſideration whereof did not a little trouble him. He hath often ſince diſcourſed unto his Friends, that all thoſe days he lived in continual fear, to be ſuddenly apprehended, and caſt into ſome filthy priſon, where he ſhould ſpend his days in languiſhing and lamentations, without any ſolace of his friends: yea and be utterly debarred of the comfortable reading of Gods holy word: but to return to the matter. At his firſt arrival he was entertained with much joy on all ſides, and many cheerful countenances and kind welcomes. But alas! Within a few days all his mirth and joy was turned into tears and lamentation, and unmeaſurable grief: For when once he had opened to his Father the Marqueſs his conſtant purpoſe to perſevere in the truth of that Religion he had begun to profeſs; and that he would rather dye in the defence of it, than to be drawn from it; then alas, what ſighing, what crying, what doleful lamentation did it move in them all! But then let the Chriſtian Reader judg what a troubled ſpirit and woful heart that good man had in this ſo fearful a combate betwixt the grace of God and his natural affections; and what a torment it was unto him, to ſee them all ſo near and dear unto him, labour to withdraw him from God; and

to

ſee his conſtancy in Religion ſo to grieve them, hich was the joy of his own heart. Yet taking with himſelf as well as nature could, and com-rting himſelf in his God, he afterwards dealt with s wife in all loving and yet earneſt manner that e would follow him her husband, and delay no nger time, but come and live with him according the Law of God and nature required: which if e would do, he promiſed her liberty of her onſcience and Religion, to live as ſhe would. ut for his own part, he told her aforehand, as e ſhould after find; namely, that he was firmly ſolved to live and dye in that Religion, which y the hand of God leading him) he had under-ken; and for the which he had forſaken Coun-y, kindred, and all thoſe excellent and comfort-le bleſſings of this life, which God had given im. Here I leave it to the Reader but eſpecially the hearts of ſuch women, as being wives, do ly love their husbands, to judg with what ſobs d heartbreakings the ſilly Gentlewoman heard eſe words of her husband, whom ſhe now ſaw ſt all hope to be perſwaded to ſtay with her; hich ſhe deſired above all worldly things. Yet appears it was but in meer carnal and worldly ſpects, as the conſequent ſhewed: For though e loved him and deſired his company never ſo uch; yet being a Wife, worldly, wilful, and deed a right Papiſt, ſhe anſwered him plainly though with many tears) that ſhe would never go ith him to *Geneva*, nor to any other place, where as any other Religion but that of *Rome*; and at ſhe would not live with him as long as he as intangled with thoſe hereſies (as ſhe called em) whereby it appears that ſhe was a carnal olitic Papiſt. She loved him, but where? in

Italy;

Italy; and there would live with him, but not *Geneva*: And why? For in *Italy* he might advance her to the ſtate of a Marchioneſs, in *Geneva* ſhe could not: There ſhe might live with him a life full of all delights; but in *Geneva* a hard, base and obſcure life, and ſubject to many outward dangers and miſeries; In which reſpects it was that ſhe was ſo inſtant upon him to ſtay with her. But the concluſion was, her deſire was to enjoy him and *Italy* both; but rather than ſhe would leave *Italy* and delicacies thereof, ſhe choſe plainly to forſake him, and to withdraw the duty of a Wife from him. For it may in no caſe be omitted (which afterward he imparted to ſome, his intimateſt and moſt inward Friends) that ſhe even then and there denyed him that duty which a Wife is bound to yield to her husband by the Law of God and nature: that is, ſhe would by no means give him due benevolence, nor conſent to lye with him as man and Wife: and gave this reaſon, that ſhe was expreſly forbidden of her Confeſſor, under pain of excommunication, becauſe he was an Heretic. Where behold Popiſh Religion what it is, that can ſeparate man and Wife for diſparity of Religion; and can diſcharge men and women from thoſe duties of Marriage with which God hath charged them. How this monſtrous unkindneſs and unwomanly anſwer pierced his heart, let any Chriſtian man judg whom God hath honoured to be an husband. Yet he overcame and even devoured all theſe tormenting griefs, and bare them with an invincible conſtancy and quietneſs of mind. Yet he purpoſed not to bear ſo great an injury for ever; but to redreſs and help it if it were poſſible: and therefore he further proceeded with her, and openly and plainly denounced to her

at unleſs ſhe would yield him that matrimonial
ty, which by Gods law ſhe ought, namely to
, and lie, and live with him, it would be a
ſe to make him ſue out a divorce againſt her, and
procure a final ſeparation; which if ſhe were
e cauſe of, ſhe might thank or rather blame
r ſelf who withdrew her neck from the yoke of
ty towards him which marriage required, and
hich he for his part ſaid he would never have
ne to her, though her Religion was ſo far differ-
g from his. Yet notwithſtanding he ſaid, that ſhe
ſt refuſing him, he had then juſt cauſe to refuſe
r, who had firſt by refuſal of that duty refuſed
r ſelf as it were, and denied her ſelf to be his
ife. And ſo he concluded with her, that unleſs
e would be his Wife, he would no longer be her
usband. This proteſtation no doubt amazed and
oubled her not a little, and vexed the womans
ind; eſpecially for that he was and had always
en ſuch a husband to her, ſo good and kind, and
ery way ſo well deſerving, that ſhe loved him as
r own eyes, (therefore more was ſhe to blame
at ſhe eſteemed him not as the light of her eyes:)
t though this troubled her ſore, yet it moved
r not to her duty; ſo good a ſcholar was ſhe in
is Popiſh learning, that ſhe would rather incur
r husbands, yea Gods diſpleaſure than her Con-
ſors; and rather break their commandment ſo
ly and juſt, than his, which was ſo ungodly, and
unreaſonable: and it alſo leſs prevaild with
r becauſe ſhe imagin'd he would not ſo do
hough he ſpake ſo) but only did it to fear her,
d ſo in fear hereof to make her yield unto him.

CHAP.

CHAP. XXII.

Seeing he could not reclaim his Lady he reſolved to return to Geneva *and of the grievous temptations he indured; where he took his laſt farewel of his Father, Wife, Children, and Friends: and of his heavenly courage, in bearing and paſſing through them all.*

WHen therefore the good Gentleman ſaw all things ſo far amiſs, that even his Wife was againſt him of all other, and gave him a deeper Wound than all other his Friends, denying him that ſociety and fellowſhip which the bond of marriage yieldeth; and ſeeing that the time paſſed without any good doing, but rather to the increaſing of his grief on all ſides, he therefore reſolved to depart, and ſo calling his Wife *Victoria* again, he iterated unto her his former proteſtation, and ſo bad her take it as his laſt warning. The doleful day of his departing being come, he held on his purpoſe, and ſo entred in to the Chamber of his Father the Marqueſs to do his duty unto him, and to take his leave; who ſeeing his Son thus paſt all hope of recovery, quenching his fatherly affection in fury and raging madneſs, like a frantic or deſperate man, reviled him

Galeacius takes his last farewell
of his father, wife, children, and friends.

BRITISH MUSEUM
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him in moſt deſpightful terms, and at laſt gives him his farewel with many a heavy and bitter curſe. This ſo ſtrange and extraordinary perſecution did this good Gentleman ſuffer for Chriſts ſake; and it is marvel that it did not cauſe him to look back again, and to turn his courſe. But it was Gods doings that his Father ſhould uſe theſe extream and violent curſes, rather than to go about to win him by allurements and gentle perſwaſions; for he hath often uſed to tell his Friends, that this monſtrous inhumanity and unnaturalneſs of his Father did rather confirm and ſertle his mind, his nature being rather to be led than drawn, and rather to be won by friendlineſs and fair means, than to be urged by extremities. But God would have his Servant to be tried by both means; namely, the allurements of of his Wife, and the menacings of his Father. Thus God would purge him in the fire of all kind of temptations. And thus by the power of God's Grace having paſſed through this fire, behold hotter is to be ventured on. Departing his Fathers chamber, with that burden of curſes (which the Lord turned into bleſſings) he came into the great Chamber, and ſo into the Hall, where he found his Wife, his Children, his Uncles Son (afore ſpoken of) divers noble Gentlemen his kinsfolks, and ſome of his ancient Familiars, and domeſtic Friends, all fraught with grief, and making heavy chear; nothing was heard but ſighs, and ſobs, and cries; nothing was ſeen but tears and wringing of hands; his Wife embracing him, and taking him about the neck, beſeeched him in moſt loving and moſt pitiful manner, that he would have care of himſelf, of her, and of all his Children, and whole Houſe,

and

and not ſo willingly to caſt them all away. His young children all upon their knees, with arms ſtretched out, and hands holden up, and faces ſwoln with tears, cryed unto him to have pity on them his own bowels, and not to make them fatherleſs before their time. His Coſen and other Kinſmen with heavy countenance and watry eyes looked ruefully on him; and tho for grief they were not able to ſpeak one word to him, yet every look, and every countenance, and every geſture was a loud cry, and a ſtrong intreaty that he would ſtay, and not leave ſo ancient and noble a houſe in ſuch woful and deſolate caſe. No words can ſuffice to expreſs the grief of that doleful company, nor that lamentable departure that there was to be ſeen. Unutterable was the grief on their ſide, and unſpeakable was the torment and temptation which the noble Gentleman felt in this Agony, when he muſt either leave Jeſus Chriſt, or leave all theſe for him: But amongſt and above all, there was one moſt lamentable ſight, which would even have wrung tears from an heart of flint. Amongſt all his Children he had one Daughter, a towardly and goodly young Gentlewoman of twelve years old, who crying out amain, and wallowing in tears, fell down and catching faſt hold about his thighs and knees held him ſo hard, as he could by no means ſhake her off; and the affection of a Father wrought ſo with him, as he could not offer with violence to hurt her; he laboured to be looſe, but ſhe held faſter; he went away, but ſhe trailed after him crying to him, not to be ſo cruel to her his Child, who came into the world by him. This ſo wonderfully wrought with his nature, he being a man of a moſt loving and kind affection, that

h

he hath often reported he thought that his bowels rolled about within him, and that his heart would have burſt preſently, and there inſtantly have died, his child having him ſo faſt about the legs. But notwithſtanding all this, he being armed with a ſupernatural and heavenly fortitude, he brake through all theſe temptations, and treading under foot whatſoever might hinder him from Chriſt, he eſcaped out of this battle a glorious conqueror; and ſo leaving that ſorrowful Houſe and doleful company, he came with ſpeed to the ſhore, where preſently taking ſhipping, he cauſed them to hoiſt up Sails towards *Leſina*, with a turmoiled and diſtreſſed mind, one way ſurcharged with ſorrow to remember the manner of his departure, another way ſurprized with joy to remember that he had eſcaped. And even as a Ship in a tempeſtuous Sea, the boiſtrous waves toſſing it up and down, is thrown about, ſometime touching the clouds, ſometime plunged into the deep: So no doubt the noble mind of this young Marqueſs was no leſs diſtracted with contrary cogitations, being as it were in a labyrinth of diſtemper'd affections; ſometimes he could not but remember that lamentable eſtate wherein he left his Father, Wife, and Children; he often imagined he was ſtill amongſt them; he thought he heard them cry and call upon him, he thought he ſtill felt his dear Daughter claſping him about the Legs, and trailing after him; neither could he contain, but break out into tears; neither could he for his life but often look back at that Princely Houſe, with all thoſe goodly Orchards, Gardens, Granges, Fields and Territories, to all which he was Heir apparent; yet all which he ſaw he muſt leave for Chriſt's ſake.

But one thing pierced his heart, to ſee his Wife and Children, and other his Alliance, ſtanding on the ſhore, who when they could not ſpeak to him, looked at him; and when they could not ſee him, ceaſed not to look after the Ship as long as it was in ſight; neither could he refrain, but with a woful countenance lookt at them again as long as he could diſcern them; and withal he called to mind the bitter words and heavy farewel which the Marqueſs his Father gave him at his departure; all which cogitations running in his head, did doubtleſs wring from his ſorrowful heart many a deep ſigh and heavy groan, and many a bitter tear from his watry eyes; and yet notwithſtanding all theſe, the ſpiritual ſtrength and courage of his mind was conſtant and invincible. And even as a good Pilot in a raging Sea, when clouds and darkneſs, thunder and lightnings, ſtorm and tempeſt run together, and toſs the Ship from wave to wave, as lightly as a ball from hand to hand; yet for all that he ſits ſtill at the helm, with undaunted courage, and marks his Compaſs; and by his courage and skill together, keeps on his right and ſtedfaſt courſe through all the rage of the ſea and weather: Even ſo this our thrice noble *Galeacius*, taking hold of the holy and heavenly anchor, namely, a lively faith in Chriſt, and ſtedfaſt hope in God, he ſurmounts the clouds, and fixeth thoſe anchor-holds in Heaven, and looking ſtedfaſtly with a ſpiritual eye at the true load ſtar, namely, Chriſt Jeſus, and the hope of eternal happineſs, he directs his courſe towards the ſame with an heroical ſpirit, and heavenly reſolution, through the tempeſtuous waves of thoſe fearful temptations; and the Ship that carried his body, did not ſo faſt tranſport him from delicate *Italy* towards

towards *Dalmatia*, as the Ship of heavenly conſtancy and love of God withdrew his mind and meditation from all natural reſpects and worldly delights, and made it mount aloft in holy contemplation. And thus the preſence and grace of God's ſpirit having overcome the power of natural affections, he began to chear up himſelf after this tempeſt; and firſt of all, bending the knees of his heart to the eternal Father in Heaven, he yielded his Majeſty moſt hearty thanks, for that he had furniſhed his Soul with ſuch a portion of his grace, as to withſtand and conquer Satan in ſuch a perilous Battel; and for that he had delivered him from the danger of Popiſh thraldom, from the Inquiſition, and from that perpetual impriſonment both of conſcience and body, which the Popiſh Church would have brought him unto, had he not thus eſcaped their hands. He likewiſe praiſed God unfainedly, that he vouchſafed to give him time, opportunity, and grace to diſcharge that duty to his Wife the young Marchioneſs, which at his firſt departure he had omitted, and which oftentimes he had with great grief bewailed; and that he had enabled him to omit nothing which might have perſwaded her to have left *Sodom*, and to have undertaken with him this bleſſed Pilgrimage towards the Heavenly *Jeruſalem*. The remembrance of theſe things much refreſhed his troubled mind. It alſo much contented and ſatisfied his Conſcience, that upon that monſtrous and undutiful behaviour of his Wife towards him (ſpoken of before) he made that proteſtation which he did, namely, that he would uſe the lawful means to be divorced from her, who had firſt of all divorced and cut off her ſelf from him, by denying that duty of love which

the Wife may not deny to the Husband, nor the Husband to the Wife; he perſwaded himſelf that this proteſtation would work well with her, and make her more conformable to her duty, when ſhe had adviſedly thought of it.

CHAP. XXIII.

Of his Journey home again by Venice, *and through* Rhœtia *and* Switzerland; *and his ſafe arrival at* Geneva; *and of the great Joy he brought to the Church by his ſafe return.*

REviving his troubled ſpirits with theſe cogitations, he arrived at *Læſina* in *Dalmatia*, which is the country over againſt *Italy*, from whence he paſſed in a very quiet paſſage and calm Sea to *Venice*, where he found many faithful Servants of God, and good Chriſtians, who having heard afore that he was gone to *Vicum*, were exceedingly afraid from that imminent and inevitable danger they ſaw he was in, either to have his conſcience a ſlave to Popiſh vanity, or his perſon a Priſoner to Popiſh cruelty; therefore they ceaſed not to pray for him night and day; and yet for all that they feared greatly what would become of him. But when now at laſt they ſaw him return both ſound in conſcience, and

and ſafe in perſon, and ſuch a glorious conqueror over Satan, and over ſo many ſtrong temptations with which the world and natural affections had aſſailed him: their fears were turned into comfort, their ſorrow into joy, and they all glorified the Lord for him. And ſo after mutual comfort given and received, he departed from *Venice*, and travelled through *Rhætia* and *Switzerland*, where he viſited the Churches of the Proteſtants, and comforted them greatly with his preſence, and by telling them what great things the Lord had done for him; and ſo by the good hand of his God upon him, he came in ſafety to *Geneva* the fourth of *October* in the year 1558. His ſafe arrival brought exceeding joy to the whole Church there, but eſpecially to the *Italian* Congregation; for his long abſence had brought them into ſome ſuſpence and doubt, not of any alteration of his Religion, but of ſome cruel and falſe meaſures to have been offered him by the deceitful Papiſts. But when they ſaw him ſo ſafely return untoucht in conſcience, and unhurt in his perſon, and that he had paſſed ſo many pikes of temptations which they knew had been pitched againſt him, they gave great thanks to the Lord for him. But when he had diſcourſed unto them particularly the whole courſe of the proceedings: firſt, what a ſtrong battery of temptations and aſſaults the Devil and the world had planted againſt him, then how manfully he fought and withſtood, and at laſt overcame them all; they fell into admiration of ſo rare conſtancy; and thought him worthy of all honour, to whom it is given (as the Apoſtle ſaith) to ſuffer ſo much for Chriſt and for Religions ſake; and in all earneſt manner they magnified the ſingular grace and mercy of God towards

the whole Church in him, which had not ſuffered his ſervant (this noble *Galeacius*) to be ſeduced out of the way of that holy calling whereto the Lord had called him; and who had delivered him from ſo ſubtile a train, laid by the policy of the enemy Satan, to have intrapt his ſoul and conſcience, by overturning him in the race of his Religion: and they all acknowledged that this noble and godly Gentleman found it verified in himſelf, which the Kingly Prophet ſaith in the Pſalm: *Becauſe he hath truſted in me, therefore I will ſet him free: I will be with him in his troubles, I well deliver him and crown him with honour:* and in another place, *He that truſteth in the Lord ſhall never be confounded.* And thus the Church received a double benefit by him; for firſt his practice was an example unto them all of a moſt extraordinary and heavenly conſtancy in the love and profeſſion of true Religion; ſecondly, the merciful dealing of the Lord with him, was a notable confirmation of their faith, and an encouragement to them to perſevere and ſtand to the truth, with aſſurance that the Lord himſelf would ſtand by them.

CHAP.

CHAP. XXIV.

Certain years after his return to Geneva, *he begins to feel in himself a neceſſity of marriage; he delivers his caſe to* Calvin, *who refuſed to conſent; the matter is referred to the Churches of* Switzerland, *and by them he is reſolved that he is free from his firſt Wife, and may marry again.*

AND with an unſpeakable contentment in his own conſcience, and with Public joy and thankſgiving of the whole Church, he ſettled himſelf at *Geneva* in his former private and quiet life. Where after a few years he began to find in himſelf ſome reaſons which perſwaded him to think it needful for him to live in the ſtate of marriage; and therefore having thus long waited and expected a more wiſe and dutiful anſwer from his Wife, and perceiving by her not anſwering that ſhe ſtill perſiſted in that monſtrous and unnatural wilfulneſs, which her blinded Popiſh mind had formerly undertaken, by the perſwaſion of her blinded Popiſh guides; he therefore purpoſed to take ſuch courſe for his remedy, as by the Law of God and his Church ſhould in that caſe ſeem allowable;

namely, to be divorced from her, who for her part had broken the bond, and untied the knot of matrimony. And first of all he imparted his mind and purpose to Mr. *Calvin*, and craved his godly and wholesome counsel in a case of so great importance. His counsel was first of all, that it was more convenient, and less scandalous to the enemies of Religion if he could abstain. But the Gentleman replied, that the case was so with him as he could not abstain, and gave him many weighty reason which drew him to marriage; and withal participated unto him some secret reasons for the which he affirmed it was altogether necessary for him to marry. Holy *Calvin*, as he was a man endued from God with sharpness of judgement, and of a wise and discerning spirit; so he foresaw plainly that many would speak evil of the fact, others would take offence at it, some would plainly condemn it, and speak evil of Religion for it; and the rather, because (as he truly said) very few did rightly conceive the full truth in the doctrin of divorcement: but fewest of all would or could know the whole circumstance of this particular fact. He likewise wisely considered, that the like president was seldome see, especially in the *Italian* Church, whereof this Gentleman was a principal member, and of special account both for his nobility, birth and descent, and for his zealous love to Religion. All which considerations, with divers other, made Reverend *Calvin* not too easily to subscribe to this purpose and motion of *Galeacius*. Notwithstanding, when the Gentleman urged him out of the word of God and good conscience, with arguments which he saw and confessed he could not sufficiently answer; therefore lest he should burden and trouble the con-

conſcience of ſo good a man, which alledged for himſelf, that he was driven by neceſſity to that courſe, he yielded thus far to him; that if he would repair unto the Learned and Reverend Divine *Peter Martyr*, and ask his opinion and the opinions of all the learned and chief Divines of *Rætia* and *Switzerland*, and deſire them ſeriouſly to conſider of it, (as in a matter of ſuch moment, and of ſo great conſequence, it was requiſite) and then ſet down their judgments in the matter, and the reaſons moving them thereunto, he promiſed that he would alſo Subſcribe unto them, and moſt willingly yied unto him what liberty ſoever they did allow him; alwaies provided that he alſo ſhould ſubmit himſelf unto their cenſure, and ſtand to the trial of their judgments in this caſe. *Galeacius* moſt willingly yielded hereunto, as one who deſired nothing but that which the Lord by his word, and by the voice of his Church ſhould allow him; and ſo taking the courſe that *Calvin* had adviſed him, he cauſed Letters to be drawn and ſent to *Zurich*, *Berne*, and other the Churches of *Switzerland*, opening the whole ciruumſtance of the matter, and expounding the caſe truly and fully; and humbly craved the judgements of the Church in a caſe of conſcience ſo great and doubtful. The chief Preachers and moſt learned Divines yielded to his honeſt and godly requeſt, and aſſembled about it; the matter was much and long debated, and argued at large on both ſides; and after mature deliberation, and ſufficient conſultation had, it was concluded and agreed on by them all with one conſent, that he might with ſafe conſcience depart from that Wife, which had firſt of all on her own part broken the bond, and diſſolved the marriage-knot; and for the proof of

this their opinion, many cauſes and reaſons were alledged and laid down out of the Scriptures, Fathers, Councils, and out of the Civil Law, which is the Law almoſt of all Countries in Chriſtendom. All which (both of their concluſions and their reaſons) were put in writing, and are regiſtred and ſafely recorded, and are kept to this day ready to be ſhewed to whomſoever and whenſoever need ſhall ſo require, for it was thought good by the Church ſo to do, both for that the caſe was extraordinary, and would be ſiniſterly ſpoken of and cenſured by many, who knew not ſufficiently how it ſtood; and eſpecially for the preventing of any ſlander or cavil which the enemies might object againſt our Religion.

CHAP.

CHAP. XXV.

By public ſentence of the Church, and judgment of our Law, he is divorced from his former Wife; and after a time he marrieth a French *Gentlewoman, a Widow of about forty years of age, himſelf then being about three and forty.*

GAleacius having thus laid his Foundation, proceeded further, but ſtill with the conſent of the Church, and obſerving the due form of the Law, and the ordinary courſe of Juſtice in ſuch caſes, he craved publickly of the Magiſtrate that he might be divorced, that is, that he might be pronounced to be free, and diſcharged from that Wife, who had already cut off her ſelf from him. The Magiſtrate conſidering the truth and circumſtance of the caſe, together with the judgment of the Divines, whereunto alſo was agreeable the judgment of the Law, granted unto him what his Advocates required; and ſo in public Court, and by ſentence definite and irrevocable, he was divorced, and pronounced to be free, and diſcharged of his former Wife *Victoria*; and that it was lawful for him, and in his choice, to live unmarried, or to marry as himſelf would. After which liberty obtained, he imparted the matter to his Friends, and ap-

applied himſelf to think of another Wife, he asked their advices in this point alſo. And herein he took that courſe which generally men in the world take not; for in his choice he reſpected not ſo much wealth, birth or beauty, but only to find a fit companion of his life, and ſuch a one, as with whom he might lead that which remained of his life in a comfortable contentment, in tranquility of mind, and peace of conſcience, that ſo he might the more chearfully ſerve the Lord, and wait for the coming of Jeſus Chriſt. Which courſe of his is more to be noted, eſpecially in ſo great a man, and ſo honourably deſcended; and the rather to croſs and controll the carnal and worldly courſes, which men for the moſt part, and women alſo, obſerve in their marriages, reſpecting thoſe things firſt which ſhould be laſt, and that laſt or not at all, which ſhould be firſt and above all. *Galeacius* continuing this his purpoſe, and looking about for his choice, the Providence of God (which doth never fail his Children, eſpecially in ſo great matters) did offer unto him a fit opportunity. For ſo it was, that at the ſame time a certain Gentlewoman of *France*, a Widow, came from *Roan* to *Geneva* for true Religion ſake, which ſhe loved and profeſſed, and for the love of it left her Country, and came thither for liberty of her conſcience. She was a matronly and brave Woman, and well reported of for her modeſty, honeſty, fear of God, and for manifold good qualities: Her name was *Anna Fremaria*, and was about forty years of age. All which circumſtances *Galeacius* well obſerving, thought her a fit and convenient Wife for him: and ſo with the conſent and liking of other his good Frinds, he took her to Wife, and married her

her the ſixteenth day of *January*, 1560. and in the three and fortieth year of his Age; and they lived together many years after with much comfort one of another, and in an excellent agreement, being both of the ſame Religion, and of one mind; always drawing in one Yoke, and bearing one burthen, dividing it betwixt them; whether it was by joy or ſorrow: ſo that the unquietneſs of Life paſt, was now recompenced with a Life full of all contentment; and ſo loving her, and being truly loved of her, they ſpent their days in all mutual comfort, ſolacing themſelves in their quiet and private life, and joying in the mutual faithfulneſs and loyalty which one performed to another. Lo thus ſhall the man be bleſſed that feareth the Lord.

CHAP.

CHAP. XVI.

Of his course of life after his marriage; with his frugality.

NOW being married, he laboured to deliver and disburden himself of Worldly cares; and therefore he prescribed to himself a sparing and frugal course of life; resolving to keep himself within the compass of his Revenue, which although it was as much again as it was afore, by his Wives Dowry, yet by many other hindrances was far less than heretofore it had been. And first for his Houshold, his care was to have it as little as might be; and therefore for his Service and Attendance he only kept two Maid-servants: and for himself, he led his Life in great Sobriety, and in very mean estate, yet always free from sordid baseness, and always keeping a seemly decorum; never wanting any thing that was necessary, nor having much that was superfluous. His attire was plain and homely, but always comely, clean and handsom: and he that in his own Country might have been Lord of so many Tenants, and Commander of so many Servants, did now walk the streets of *Geneva* alone, often not having the attendance of one man: yea, he would not disdain to come himself into the Market, nor think scorn to provide himself of necessaries; and sometime would buy and carry home fruits, herbs, roots, and such other things. And this course of Life together with liberty of true Religion, he esteemed

ed greater happineſs than the Marqueſdom of *Vicum.* And although by this courſe of Life he could ſcarce be diſcerned from an ordinary man, and from the common ſort of People: notwithſtanding in his countenance appear'd that gravity, in his geſtures, behaviours, and in his whole Body ſhone that comely Majeſty, as any wiſe man to have ſeen him, and well conſidered him, would have preſently judged that he came of a noble Race, and that he had been fit for the greateſt employments of the World: which alſo was ſo much the greater, becauſe that with his excellence of Birth and Perſon, and perfection of all Gentlemanly Behaviours, was joyned true Godlineſs and the fear of God, which of it ſelf is of ſuch force, as it is able even to honour him, who wanted thoſe worldly Ornaments and outward Perfections. How much therefore did it magnify him who had it in ſo great a meaſure, and accompanied with ſo many true Complements of Gentry and Honour? By all which it came to paſs, that ſo many parts of the chiefeſt excellencies meeting in that one Man, made him to ſhine above other the Members of the Church, as the Moon among the Stars. So that the *Italian* Church, though but little of it ſelf, yet by the vertues and worthineſs of this one noble Gentleman, ſeemed to be compared with the whole Church of *Geneva.* And as he was an honour unto that Church, ſo was he again moſt honourably eſteemed of that Church; yea, not only of that Church, but of the whole Church and State of *Geneva:* for not one Senator nor Magiſtrate of the City, not one of the Preachers and Miniſters of the Church was to be found, which had not always in their mouths the commendations of the noble *Galeaci-*

us: yea, he was honoured and highly esteemed of by them all; and it was hard to say, whether he was more loved or admired amongst them. In a word, he was loved of all men, looked at of all men, spoken of by all men, magnified and extolled, yea, wondred at of all men; and though he knew not many himself, yet all men laboured to know him. No public meeting was appointed, no solemn Feast was made, whereto this our *Galeacius* was not solemnly called; yea, every man was desirous of him, and happy was he that might have his company; yea, they thought their meeting graced, and their houses honoured with his presence; and in all Assemblies the chiefest and highest Room was offered him, yea, was thrust upon him, tho he nothing at all respected it. And although he refused the Name and Title of Marquess, because, he said, the Emperor had cut off his succession, and deprived him of that Honour, because of his Religion: notwithstanding, do what he could, he was called by no other name all his Life long, and that not by some few, his Friends and Favourites, but by all sorts of men, even strangers themselves, and such as were not of his Religion. For all men thinking that he had injury to be deprived of his lawful succession; therefore though they could not give him the Living and Estate, yet they gave him all they could, that is, the Name and Title. Such were his Noble and Gentlemanly Qualities (besides his Christian Vertues) that they won the love and liking of all men; and caused them to honour him far above that he desired or cared for: yea, every one laboured to shew any service, or to perform any duty towards him: nay, Strangers themselves were desirous to see him, and were drawn into admiration of

of him: insomuch, as whensoever any of the Nobility of Christendom, especially of *Italy*, did travel to see Foreign Nations, and for the most part taking *Geneva* in their way (which place generally all Travellers have a great desire to see) they would by no means omit to see and visit *Galeacius*. Thus did *Francis* and *Alphonsus*, the young Dukes of *Ferrara*, *Octavius* the Prince of *Solerum*; and thus did *Farnesius* the Duke of *Parma*, and divers others, who in their travel coming by *Geneva*, entertained him in all the Complements of Courtesie and Honour, no less than if he had been at *Naples* in his former glory: or if he had still been a Courtier in the Emperors Court, as hertofore he had been. In a word, no Noble Man, no Ambassador, no great Scholar, no Man of note of any foreign Nation came that way, but presently they used means to have a sight of this Noble Marquess; and for the most part desired to have some company and conference with him: So that he was resorted unto continually by men of all sorts, as though he had not been a private man, keeping a mean estate, and dwelling in a little House, but rather, as though he had been a Prince in the Court, or one near in place to the Emperor himself. But though all men desired his acquaintance and company, and he again was not curious in that point, but courteous to all, as occasion was offered; yet for the most part, his most familiar conversation was with Men of his own Nation; namely, with his Countrymen the *Italians*, of whom there was a flourishing Church at *Geneva* at the same time; and which also flourished by his means, as heretofore hath been declared. Amongst whom though he behaved himself, it is doubtful whether more civilly,

or

or more humbly, yet for all that he was honoured of them all, and uſed more lik a Lord than a private man; which though he in every reſpect deſerved, yet by no means deſired. And ſo beſides all his worthy and excellent parts, his humble mind and friendly Converſation made him more honourable. And to ſpeak but truth of him, out of all queſtion he was not only a good Chriſtian, but (which is not always ſeen) a perfect and an abſolute Man; yea, a man can hardly name any of theſe good parts, and amiable qualities, which for the moſt part do win a man's love in the World, which were not to be found in this noble Gentleman. For beſides his Noble Birth and Princely Educations, his Religion and true fear of God, he was alſo humbly minded, affable, courteous and friendly to all men: he was wiſe, diſcreet, of good conceit, and of an excellent ſpeech and diſcourſe. It would have delighted a man to have heard him ſpeak; for as his Memory was exceeding good, ſo his natural Eloquence, his ſmooth ſtyle, his eaſie, quiet, and ſeemly delivery, made his ſpeech to be greatly commended of all that heard him. A man would have wondred to ſee how many, even of the beſt ſort, would have laboured to have been in his Company; and as it were, have catched up and eaten his words from his mouth: When it pleaſed him to diſcourſe of ſome of thoſe exploits and adventures which had fallen within the compaſs of his knowledg; as of the Emperor *Charles* the fifth his Voyage into *Provence*, and of his Wars which he waged in *Gelderland* againſt the Duke of *Cleve*, and of many other great Affairs, and ſpecial Imployments. Neither was he only a fit Companion for Gentlemen and men of Eſtate, but ſuch was the

the mildneſs of his nature and diſpoſition, that he was alſo kind and courteous to men of lower place, and moſt of all to the poor; amongſt whom, if they were godly and honeſt, he would converſe as familiarly as with his Equals, or with men of greater place. He was alſo of a free and Liberal Heart; no poor or diſtreſſed men did ever require his aſſiſtance, or crave his help, but preſently he would reach unto them by helping hand, and relieve them by all means he could; yea, the want of his former wealth, and loſs of his Marqueſdom did never grieve him, but when he had not wherewithal to exerciſe his Charity towards the poor Souls of God. It was his joy and delight to be lending and giving to thoſe that wanted, and in that reſpect only he often wiſhed himſelf as great a Man in *Geneva*, as he was in *Italy*: but to his power and ability his good works did far exceed the proud and Phariſaical Papiſts, who glory in their works, and will be ſaved by them. Priſoners and men in danger did often feel his bounty; he omitted not to viſit his ſick Brethren, and that moſt diligently: ſuch as were poor he relieved; yea, the richeſt and learnedſt of them all did think themſelves in their ſickneſſes happy to have him with them; his Preſence and Company, but eſpecially his talk and Chriſtian exhortation were ſo comfortable unto them. His ordinary Exerciſes were theſe: Every day he repaired to the Church, and heard Divine Service, and miſſed not to be preſent at Prayers with the Congregation; eſpecially he never omitted to hear the Sermons and the Word preached; which he did always with wonderful Devotion and Reverence to the Word of God; for he judged and eſteemed the true happineſs of a man, and the only ſweet

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and pleaſant life conſiſted in living holily, in walk-
ing in Gods ways, in meeting with Satans tempta-
tions, in bridling the corruptions of his Nature
and in ſeving God truly and ſincerely without hy-
pocriſie; unto all which ſteps of happineſs h
thought he could never attain, but by the preach-
ing of the Word: whereupon he alſo adjoyne
a daily courſe of reading the Scripture: thus la
bouring out of the Scriptures to lay the foundatio
of his own Salvation, which he applied to the pro
fit and comfort, not of himſelf alone, but of ma
ny others with him.

Beſides all this, for the love he bare unto th
Church, and the deſire he had to do all good h
could; he took upon him the office of an Elde
in the Church, the duty whereof he ſupplied i
daily, carefully obſerving and enquiring into th
manners and lives of Profeſſors; allowing and en
couraging the good, and cenſuring the Offende
which he did with great care and conſcience, le
that ſcandals and offences might ariſe in the Church
whereby either the quiet and good eſtate of th
Church at home might be diſturb'd, or the Ene
my might have any occaſion to ſlander the pro
feſſion of Religion. Neither ſtayed he here, bu
beſide his public care and labor, he alſo was dail
well occupied in more private matters: for wher
ever he ſaw, obſerved or heard of any Diſſention
Suits in Law, or Controverſies amongſt Chriſtia
Neighbours, he was exceeding careful to en
and compoſe them: and for that end, as he ha
a ripe wit, and a good conceit, and deep inſigh
ſo he would employ them all to the finding ou
the truth and ſtate of the cauſe; and having foun
it, he would uſe all his Authority, yea, he wou
make himſelf beholden to Men, on condition th
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would yield one to another, and live in peace. In a word, his whole courſe of Life ſavoured of Grace, and did ſhew him to be a ſanctified man; yet, doubtleſs, he thought himſelf born not for himſelf, but for God and for the Church; and he thought no time ſo well ſpent, nor any buſineſs ſo well diſpatched, as that wherein neither gain or pleaſure to himſelf was thought or obtained, but only God's Glory advanced, his Church edified, Religion maintained, and the good work of God's Grace confirmed in himſelf and others.

CHAP.

CHAP. XXVII.

Being aged, he falleth into a long and languiſhing Sickneſs.

AND thus he lived at *Geneva* many years full of joy and quietneſs, comforts and contentment, far from all worldly ambition, and as it were forgetting what he was, and what he was born to in this World, only reſpecting what he was to inherit in the World to come; and as he had begun, ſo he continued in a loathing and deteſtation of all Popiſh Superſtition and Impieties. But with this great quietneſs of mind and conſcience, there wanted not ſome outward and corporeal vexations: for after this long peace, new afflictions and ſtorms came upon him, whereby the Almighty would the better try him, and make his faith, his hope, his patience and perſeverance to ſhine more glorioufly; that ſo afterward he might receive a more excellent reward, and a more glorious Crown.

For firſt of all, he fell ſick of a grievous doubtful and dangerous Diſeaſe, which had bred upon him by abundance of rheum, whereby he became ſo ſhort-winded, that he could hardly draw his Breath; by force of ſuch Weakneſs he was exceedingly tormented both night and day: for the good Gentleman was conſtrained oftentimes to ſit up whole nights together, and was fain to be removed from room to room, and from one place

to

to another, to ſee if by any means he might take ſome ſleep, which by the vehemency of this Diſeaſe was almoſt quite gone from him. This Diſeaſe had grown upon him by reaſon of his many, and long, and ſore Journeys, which he had taken by Sea and by Land for his conſcience ſake: and of the great Diſtempers and Alterations of the ſtate of his Body, which for his Soul's ſake he had undergone.

CHAP.

CHAP. XXVIII.

A new Temptation aſſaults him: a Jeſuit is ſent from his Friends in Italy *to reclaim him by offering him great Sums of Mony, and to make his younger Son a Cardinal: but he valiantly ſcorneth it all, and ſends him home back with ſhame.*

BUT this languiſhing ſickneſs did not ſo much afflict his weak and aged Body, as Satan laboured by another device, and a new temptation to trouble and vex his righteous Soul. For it came to paſs that about the ſame time when this diſeaſe had ſeized upon him, there came to *Geneva* out of *Italy* a Nephew of his, the natural Son of his own Siſter, with letters to him from his former Wife *Victoria* the Marchioneſs, as alſo from his eldeſt Son the young Marqueſs; unto which Letters this young Gentleman being a Scholar, added many words of his own to little purpoſe, labouring to perſwade and allure him with much and vain babling, that now at the laſt he wouſd acknowledg his Error, and return home again to his own Country, his former Religion, and his antient Inheritance. The principal cauſe both of their writing, and his coming ſo far, was this, becauſe, that if he would now at laſt return, here-

by

Jesuit is sent from his friends in Italy to reclaime
by offering him great Summes of Money, etc p. 92

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by he might without doubt (as he ſaid) advance his youngeſt Son *Charles*, either to the Princely ſtate of a Cardinal, or at leaſt to be ſome great Biſhop. For, ſaith he, whereas your Son is now admitted into Holy Orders, and is (for his great Friends and Alliance, and for his ſpecial towardlineſs) in poſſibility of ſo great preferment, your pertinacy and obſtinate perverſeneſs in following and defending a new found and upſtart Religion, and condemned (as he ſaid) by all the great Eſtates of *Italy*, is the very hindrance of your Sons preferment. Theſe kind of news, how highly they offended the holy and Chriſtian Soul of this thrice noble *Galeacius*, who from his Heart abhorred, and in his Soul deteſted thoſe vain, ungodly, and prophane Dignities in the Popiſh Church, I leave it to be judged by the Chriſtian Reader; and therefore having with much grief of mind heard thus much of this unſavoury and unpleaſant Meſſage, and not able longer to forbear, he firſt of all took the Letters, and before his Face that brought them, threw them into the fire; and then briefly, but gravely, wiſely, and zealouſly, he ſhaped him this Anſwer by word of mouth, thinking ſo bad and baſe a Meſſage unworthy the time and labour of writing. And firſt of all he told him, that there could not have come to him more heavy and unwelcom news of his Son than theſe; that he was ſo blind a Papiſt, that for the hope of this worldly advancement, he wonld venture the ruine and ſubverſion of his Soul: And bad him tell his Son, that he would hinder him in that ungodly courſe by all means he could; and he ſaid, he knew not whether it more grieved him to ſee the vanity of his Son's proceeding, than it rejoyced him that it lay in

his power any ways to hinder him in the ſame: Yea, ſaith he, know thou, and let that my ſeduced Son know, that you could have uſed ſcarce any argument unto me ſo forcible to make me perſiſt in my Religion, and to deteſt Popery, as this, that in ſo doing I may hinder my Son from the abominable dignities of the Popiſh Church; and therefore ſaith he, return my Son this anſwer, that inſtead of helping him to theſe preferments, I will pray for ever to the Lord for him, who is the Father of his ſoul and mine, that he would open his eyes to ſee the truth, and that he may have grace after the example of me his Father, to ſee the horrible ſuperſtitious Idolatries and Impieties of Popery, and ſeeing them to abhor and deteſt them; and renouncing the vanities of all worldly pomp and honour, to direct his footſteps to the Lord, and embrace his holy truth, and yield his Soul and Conſcience obedient to the heavenly calling, and ſo become the ſervant and child of the moſt high God; whereby he may aſpire and attain to the true and higheſt dignity, which is to enjoy the favour and comfortable preſence of God, and his holy grace; to love God, and to be loved of him; and ſo at laſt to be advanced to that heavenly and eternal glory which is prepared for them, who in this world do forſake themſelves and their own deſires, that they may in true holineſs ſerve the Lord. With theſe and ſuch like holy ſpeeches he anſwered the diſholy and diſhoneſt demand of this carnal Papiſt. But for all that, this importunate and unreaſonable Jeſuit (for he was of that Sect) ceaſed not to be troubleſome to this Nobleman, ſtill urging him with fond and frivolous reaſons, and preſſing him with ridiculous arguments, as this eſpecially for one; he

he promiſed him a huge ſum of money if he would return home, which ſaith he, lies ready at *Lions* for you; and the Brokers and Exchangers there are prepared to pay it. And he further aſſured him, that if he would come again into *Italy*, they had procured him liberty of his Conſcience and Religion at *Turing*; and there alſo (he ſaid) he ſhould find a great ſum of money ready for him. But when this importunate fellow preſumed to preſs the good Conſcience of this reſolute Gentleman with ſuch baſe arguments, and began to weigh Religion in a pair of gold weights, then the Noble heart of this holy Chriſtian could not but ſhew it ſelf moved, and therefore in a holy zeal and ardent love of his Saviour Chriſt Jeſus, he cryed out, *Let their money periſh with them, who eſteem all the gold in the world worth one days ſociety with Jeſus Chriſt, and his holy Spirit*: and curſed, ſaith he, be that Religion for ever, which ſhall wed men to the world, and divorce them from God. Go home therefore, ſaith noble *Galeacius*, take away thy ſilver again, and make much of that droſs of the earth, together with your dregs of Popery, lock them up together in the cheſt of your hearts. And as for me, know it, that my Lord and Saviour Chriſt hath made me enamoured of far more precious jewels, and durable riches; but the heavenly conſtancy of this holy man, drove this frantick Papiſt from his byaſs into an extream choler; for he, according to the nature of his Popes holy Religion, thought, that when all other arguments had failed, yet money would hsve won him, and therefore ſeeing him ſo highly to ſcorn, and ſo diſdainfully to contemn the great offers, he thought it very ſtrange: and therefore ſeeing all his labour loſt, and his beſt hold prove ſo weak,

he fell from money to meer madneſs; and forgetting himſelf and his duty, brake out into ill words, and reproachful terms: But when the Magiſtrates were informed of it, and ſaw that this arrogant Papiſt durſt ſo far abuſe the patience of ſo honourable a man, therefore by their authority they forbad him the City, (as the manner of the place is in ſuch caſes) and ſo this News-bringer had his Paſs-port to be packing, and to go home and count his ſilver, and there to brag of his good ſucceſs; for he now could ſay by experience, that ſo much money as was enough to lead a hundred Popiſh Friers to and fro whether a man would, like Bears by the Noſe, could not touch the Conſcience of one Proteſtant, much leſs make him a Papiſt.

CHAP.

CHAP. XXVIII.

Being delivered from the importunity of the Jeſuit; not long after came a Monk, nimble witted and learned, a kinſman of his own, who had a ſtrong conceit he could have reclaimed him; but he came too late, the Marqueſs being dead before he came.

AND thus it pleaſed God to deliver this ſick Gentleman from this troubleſome temper, and this Meſſenger of Satan which came to have buffeted him; but he buffeted him, yea and vanquiſhed him, and Satan in him; that he might report at home, that he found the Marqueſs ſick in body, but whole in mind, yea, that he never ſaw in all his life ſo reſolute a Conſcience, and ſo couragious a mind in ſo weak a body. And thus the Lord doubtleſs did in mercy to him, that being free from his diſquiet companion, he might with more comfort and leſs grief bear the burden of his ſickneſs, which now grew upon him more and more, and left him not till it made him leave the world, and till it had tranſlated him from this his pilgrimage to his eternal reſt; and till it had made him of a poor Marqueſs upon earth, a glorious King in heaven. Whoſe death as it was wonderfully lamented of the Church for the unreco-

verable loſs they had of him, ſo it was a merciful bleſſing, and a welcome meſſenger of God to him: for it freed and delivered him from many ſtorms of new temptations which the Devil had raiſed againſt him; for within a ſhort time after his death, there came to *Geneva* a certain Monk, a good Scholar, a Gentleman by birth, and near akin to *Galeacius*, who being puſt up with Monkiſh pride, and a conceit of his own ability for ſuch an enterprize, thought ſo far to have prevailed with *Galeacius* by his nimble wit and eloquent tongue, as to have perſwaded him now at the laſt either to have relinquiſhed his Religion, or at leaſt to have returned into *Italy*, (where his Uncle had been lately Pope) that ſo his preſence and countenance, and the help of his great friends, (which he had both in the Popes and Emperors Court) his Children might be in more poſſibility of thoſe high dignities and great places in the world, which they and their other friends aimed at; and for the attainment whereof nothing ſo much hindred them as their Fathers Religion and courſe of life. But he returned home a proud Fool, as he came, and aſhamed of his proud and inſolent ſpirit, which perſwaded him by his vain babling he could have overcome him whom he found when he came to *Geneva* to have overcome the world, and all ſpiritual enemies, and now to be triumphing in the glory of heaven. And ſo leaving him and all other his Popiſh and carnal kindred, gnaſhing their teeth for anger to ſee his admirable conſtancy; let us return again to our ſick Gentleman, whoſe end now haſting on, will alſo haſten an end to this ſtrange ſtory.

CHAP.

CHAP. XXX.

HIs long and languiſhing ſickneſs grew and encreaſed upon him in ſuch meaſure, as his pain was moſt grievous, but he bare it all with an heroical and heavenly courage; ſo that it might manifeſtly appear, that even the Lord from Heaven did lend him ſtrength, and as the torments and pangs of the diſeaſe increaſed, ſo his faith and patience, and all heavenly vertues ſhone in him more and more; ſo that it was moſt true of him which the Apoſtle ſaith, *as the outward man periſheth, ſo the inward man was renewed daily.* His body pined away, but his Soul grew from ſtrength to ſtrength; and as a by-ſtander feels not the pains of him that is tormented or racked before his eyes; ſo his ſoul & mind ſtood afar off, beholding the pains and vexations of the body, and being untoucht it ſelf, did as it were laugh at Satan, ſin, death, and damnation; who by all their joynt power could do no more but only to vex and rack his poor carcaſe with bodily diſeaſes, but were not able to touch the ſoul, to vex the mind, or wound the conſcience. If any man ask the reaſon why his mind or conſcience was ſo quiet in this ſo great torment of the body; the reaſon was, for that his mind was employed in holy meditations, as of the ſingular love of God his Father unto him in Chriſt Jeſus, whereby he aſſured himſelf undoubtedly of ſalvation, of the manifold holy graces wherewith God had adorned him; by the force whereof he ſaid he had born off ſo many buffets of Satan, had paſſed ſo many pikes of troubles, and come away conqueror in ſo many fearful fights, as had oppoſed themſelves againſt him in his converſion. Theſe Gifts and Graces of God he

he weighed with the croſſes of his ſickneſs, and found them far heavier; and he compared theſe momentary and light afflictions, with that exceeding and eternal weight of glory which he ſaid he knew was laid up for him in heaven. Theſe and ſuch like meditations cheared up his ſpirit more than the force of his ſickneſs could appall him.

But above all things he felt unſpeakable comfort and ſweetneſs in his prayers to the Lord, which he poured out moſt fervently, and with a zealous and faithful heart; and would often ſay, that in the midſt of his Prayers his Soul ſeemed to him to be even raviſhed out of himſelf, and to taſte of the bleſſed joys of Heaven. So that the ſaying of the bleſſed Apoſtle was verified in him: *As the ſufferings of Chriſt abounded in us, ſo conſolation by Chriſt abounded much more.* In his ſickneſs he wanted no help of the Phyſitians, for they came to him out of all parts of the City, and willingly did they all do their diligence about his body, whoſe Soul they knew had Chriſt Jeſus to be the Phyſician for it. His Friends alſo continually viſited him, who were of the chief Men in the City; and they were all welcom to him, rich and poor; and it is hard to ſay whether he received more comfort by them, or they more ſpiritual edification by him; his ſpeeches and behaviours were ſo full of patience, and ſo well ſeaſoned with all grace. All his Friends performed to him what duty ſoever was in their power; but eſpecially his worthy Wife did then ſhew her ſelf moſt loving and loyal, for ſhe was never from about him, and ſaw that he wanted nothing that the world could yield for the recovery of his health. But all was in vain, for the time of his diſſolution was at hand, and he had run the Royal Race of a moſt holy

holy Christian Life, and now nothing remaining but a blessed Death. He might say as the Apostle did with much joy of Heart, *I have run my race, I have finished my course, I have kept the faith: from henceforth is laid up for me a Crown of Righteousness, which Christ the righteous Judg will give to me, and to all such as wait for his appearing.*

After few days the violence of his sickness was such, as it overcame all power of physic; so that it was manifest, that that blessed hour approached wherein the Lord had appointed to accomplish his own good work in him, therefore he sequestred himself from all care of his Body, and from all worldly cogitations; he renounced the world, and all in it; he took his farewel of his Wife, and his Christian Friends, and said, he should lead them the way to Heaven. He fixed all his thoughts upon his Soul, and Soul and all on the Lord in Heaven; and cryed to Christ Jesus, that as he had sought him all his Life, so he would now receive him and acknowledg him for his own. And thus all his Friends sat about him, and as the Preachers and Ministers were occupied in holy Prayers, and reading of the Holy Scriptures, and applying to him the heavenly consolations of Gods Word, in the performance of these exercises, he ended his days, wherein he had taken delight all his Life long; and as he rejoyced in them in his life, so it pleased the Lord that he should have them at his death. And so in the midst of all his Friends, in the presence of the Ministers, even in the sight of them all, he peaceably and quietly yielded up his spirit, and rendred his soul into the hands of the merciful God and faithful Creator, of whom he had received it; who immediately by

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the Miniſtry of his holy Angels receiving it at his hands, waſhing it pure in the blood of Jeſus Chriſt, crowned it with the crown of eternal and heavenly happineſs. And thus this holy man was tranſlated from a Nobleman of earth, to be a noble Saint in Heaven; and of a Marqueſs on earth in bare name and title, he was advanced to be a glorious and triumphing King in heaven, where he now reigns in glory with that God whom he ſo faithfully ſerved on earth. That God and merciful Father grant, that all we that read this admirable ſtory, may be allured to take upon us the ſame moſt holy profeſſion that this thrice noble Marqueſs did, and may renounce and caſt off whatever in this world we ſee doth hinder us from the holy fellowſhip of Chriſt Jeſus; and ſtrengthen us that we may be faithful to the end, that ſo we may obtain the Crown of life in that glory, where this noble *Galeacius*, and all the heavenly hoſt of Gods Saints do wait for us: *Amen.* This was his life, this was his end; let thy life be like his, and thy heart walk in the ſame way; then ſhall thy ſoul dye his death, and thy latter end ſhall be like his.

O Lord, how glorious art thou in thy Saints!

FINIS.